ADJUST YOUR SET

Cover by: Cyrill Meusy

THIS IS ... the Link

TUESDAY MARCH 23, 1993 • VOL 13, NO 38 • CONCORDIA UNIVERSITY • MTL, QUEBEC

AGENDA

The Agenda is a FREE service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info. at our office, room H-649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5pm Friday for Tuesday issues, and 5pm Wednesday for Friday issues.

Tuesday, March 23

Video screening. "I Lease Wombs, I don't sell babies." An inquiry into surrogate motherhood, and "Born to be Sold," the strange case of Baby S/M. At the Goethe Institute, 418 Sherbrooke East, at 6pm and 10pm (2 screenings of both videos). Suggested donation of $3.

Routes Out of Racism Workshop. At 2-4pm, at the YWCA, 1355 René-Lévesque blvd., West. Info: 866-9941.

Panel discussion: "NAFTA: The North American Free Trade Agreement Will Affect You." 7pm, in H-110. Presented by Q-PIRG and the Social Justice Committee. Info: 848-7585.

Wednesday, March 24

Panel discussion: "Breast Cancer Prevention, Best Guesses." 7:30pm, Palmer Howard Auditorium, McIntyre Medical Sciences buiding, McGill University. Sponsored by Breast Cancer Action Montreal.

Free films! The Loyola Film Series continues with "The Fiance's" at 7pm, and "Seven Beauties" at 8:30pm. FC Smith Auditorium. Sponsored by Communication Studies, in conjunction with the Conservatory of Cinematographic Art.

Meeting: International Socialists. Topic of discussion: The Politics of Language in Québec. H-773, 7:30pm.

Thursday, March 25

Recreation and Leisure Students Association Alumni Night. 7pm, Ad-307. All Therapeutic Recreation and Leisure Studies students welcome! Info: Neal, 486-3661.

Lecture: Jacques Monet, s.j., PhD., President of the University of Sudbury, and Director, Canadian Institute for Jesuit Studies, to speak on "Reflections on Peace and War in French Canada." Thursdays at Lonergan lecture series, with the Loyola Peace Institute. 3pm, Lonergan College. Info: 848-2280.

Lecture: Tom Gamboa, co-ordinator, Cross-Cultural Studies, Grossmont College, to speak on "Developing Cross-Cultural Sensitivity: A workshop for Faculty Teaching in a Multicultural Environment." 1pm, GM-405-01. Limited seating. Info and reservations: 848-2495.

Friday, March 26

Lecture. Prof. Marc Faviani, Modern Languages and Linguistics, Concordia, to speak on "Morphological Trees." 7:30pm, H-920. Sponsored by the Modern Lanuages and Linguistics Students' Association.

GENERAL

Chlorine bleached tampons are toxic—to your body & the environment. Letter-writing meeting, 7pm, Q-PIRG, 2130 Mackay. Info: 848-7585.

Election Fever is taking over Concordia! The Queer Collective is having its general elections on April 2, 1993. To participate, call 848-7414 or drop by their offices on the second floor of the P-annex, 2020 Mackay.

Volunteers needed: Need experience related to infant & child development, or community work? Volunteer for Parenthèse, a support group for mothers and their young children at the CLSC Guy metro? Info: Cyndy at 934-0354.

If you are interested in joining a Polish Students Association, call Bo at 482-2601 or Peter at 932-7499.

Volunteers: the Reddy Memorial Hospital requires volunteers to translate documents from English to French. Please call Helen Bermingham at 939-6644.

Shalom Line, a confidential, anonymous listening service will be accepting new volunteers into their training program to start this Spring. Info: Suzanne Herscovitch, 735-3541, ext. 3380.

AIDS hotline: CSAM (Comité SIDA Aide Montréal) 282-9991.

ACCM (AIDS Community Care Montreal) is offering a support group for HIV positive heterosexual men. The group meets twice monthly and offers support and information to men living with HIV through discussion, films, and guest speakers. No cost, and child care can be arranged. Although the group is run in English, Francophones are welcome to attend. Info: Robin Forbes, 939-0075.

Confused or Curious? LBGM (Lesbians, Bisexuals, and Gays of McGill) is restarting peer counseling. Anyone interested in finding out about LBGM or has questions about their sexuality is welcome to drop by room 417, Shatner, or call 398-6822. Hours are during lunch, and 7-10pm, Monday through Saturday.

WOMEN

Single Moms support group: at the Concordia Women's Centre. Fridays, 1-2:30pm, 2020 Mackay downstairs. Call to confirm attendance with Jackie (leave a message) 848-7431.

Continued on page 4

CLASSIFIED ADS

RATES: 20¢ per word for Concordia students (CUSA), 25¢ per word for other students and business ads. Deadlines are 5pm Friday for Tuesday issues, 5pm Wednesday for Friday issues. Come to room H-649 in the Hall building and fill out one of our painless forms. Hours: Mon-Fri 10–5. Ads must be accompanied by payment, or they will not run. We do NOT take classified ads by phone or by fax.

TYPING

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Income Tax, starting $18 before April 10, downtown, Laval. 681-8853.

Tutoring available free of charge to students who have failed the University Writing Test. Tel: 848-2326.

Need cash? File a tax return! Gov't pays you $199 (minimum) even if you've never worked! Tax returns prepared $17. 5 yrs professional experience. 937-1176 leave message.

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Distributors needed. Personal security devices to ward off potentially dangerous individuals. 932-9126.

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Rooms to sublet in spacious 81/2, May 1-Sept. 1. Close to SGW. Call Steph or Becky, 989-9170. Message, 932-8364.

Looking for a room in an apartment or house with third or fourth-year art students, preferably near Concordia's film school, for September, $200-$300 price range. Call Chris at (613) 789-4160 or 788-2898.

Continued on page 4

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University of Victoria has investments in James Bay II

BY DEREK MCNAUGHTON

VICTORIA (CUP) — The University of Victoria, which holds a $150,000 bond in Hydro-Quebec's hydroelectric dam project James Bay II, says it doesn't know if it will follow American universities lead of divesting its holdings in the project.

Increased opposition to the $40-to-$60 billion dam, expected to flood 23,000 square kilometres of land - over four times the size of Prince Edward Island - has caused some U.S investors to sell their holdings in the controversial project.

Dartmouth College in New Hampshire dumped its Hydro-Quebec holdings and other schools are discussing whether or not to follow suit because of continued and intense controversy over the northern Quebec project.

The interest on the UVic investement is used to provide scholarships and is held by a foundation which looks after a pool of the university's interests, said Cathy Scott, UVic's manager of treasury services.

Although UVic's accounting director Bob Worth would not say if the foundation would unload its Hydro-Quebec bond, he did defended the deposit, now earning just under $14,000 a year in interest.

"Quebec Hydro is a solid risk. It's not offside from an investment standpoint," said Worth..

But is it offside on an ethical standpoint?

"There are many companies that are offside on an ethical view. I think you're taking quite an adversarial view on one issue," he said.

Kelly Greenwell, director of services for the student society said he was unaware of the U.S. student initiatives but he would put a motion forward denouncing UVic's involvement in the project.

"It doesn't surprise me. The university has got their fingers in all sorts of pies," Greenwell said.

The Cree, Innu and Inuit of northern Quebec have long insisted their traditional way of life will be destroyed if Hydro-Quebec goes ahead with the dam.

James Bay II is the third stage of a massive plan, which will see the creation of 36 dams and more than 1000 dykes, affecting more than 350,000 square kilometers.

Cree Indians say the third stage, the Great Whale project, will only add to the decay of the Aboriginal social fabric. They also said the dam, will damage their dietary sources and general consumption habits, erode the Cree and Inuktitut languages and destroy wildlife habitats.

Ontario court says no to same-sex marriages

BY MARIO CARLUCCI

GRAPHIC BY LIEF ALEXANDER HARMSEN

OTTAWA (CUP) — The battle is lost but the war may not be over for two gay men fighting for the right to be legally married.

The Ontario Divisional Court ruled March 15, by a narrow margin, that Todd Layland, 20, and Carleton University graduate Pierre Beaulne, 26, could not be legally married in Canada.

Two out of the three judges adopted a traditional view of marriage, saying only men and women can be married. The lone dissenting judge opposed the decision, saying homosexual couples should be able to marry under the equality provisions of the Canadian Charter of Rights and Freedoms.

"I'm very pleased we got such a strongly-worded minority judgement," said Philip MacAdam, the couple's lawyer.

"It's quite encouraging that the minority judgement could be adopted in the court of appeal."

MacAdam said he and his clients argued under Section 15 of the Charter, which states, "Every individual is equal before and under the law and has the right to equal protection and equal benefit of the law without discrimination."

He added the couple hasn't decided whether or not they'll appeal.

Beaulne and Layland were denied the right to get married despite the fact same-sex marriages aren't prohibited by Canadian law.

But the traditional Canadian common law definition of marriage is a contract between "a man and a woman with the exclusion of all others."

The couple's legal fight began after Jan. 16, 1991, when Beaulne and Layland applied for a marriage licence. They were told by a clerk that same-sex marriages weren't legal in Canada.

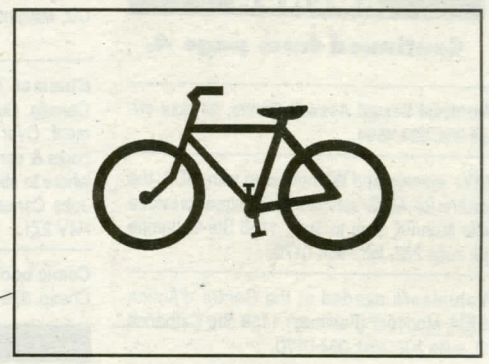
"The struggle for legal recognition of same-sex relationships clearly must continue," said the couple in a statement to the press.

Ali Biggs, co-ordinator of Carleton's Bisexual Lesbian and Gay Centre said she wasn't surprised by the decision.

"I'm certainly disappointed in terms of the two judges saying couples have to procreate in order to get married. That's just stupid," she said.

But added she is optimistic.

"I'm sure in 20 years time we'll win this battle. The law itself is heterosexist because it presumes everyone is heterosexual."



Carleton security on bikes

BY NATASHA GILL

OTTAWA (CUP) — Beginning in May, some Carleton University security guards will patrol the campus on bicycles, said the university's assistant director of security.

"It's crime prevention more than crime enforcement," said Len Boudreault, co-ordinator of the patrol. "The presence of the officers, the ability of the officers to respond quickly, promotes a safer environment."

Boudreault said security won't be hiring more officers for the patrol. Instead, some university officers will be conducting their usual campus rounds on bikes rather than in their cars.

Until officers are more experienced, the patrol will be on duty only during the day because riding at night would be dangerous, said Boudreault.

He added the bike patrol will probably end in October when the weather gets cold.

By using bikes the department will also save money on gas and have better access on campus.

"Bike patrols are first and foremost environmentally friendly, but equally they're able to get to a lot of areas that the cars can't get to," Boudreault said. "The bikes can go in between cars, whereas the police car tends to zip up and down at a distance."

Bike patrols are not unique to the Ottawa area.

The Royal Canadian Mounted Police have had officers on bikes patrolling Ottawa's recreational paths since the summer of 1991, said Staff Sgt. Michel Bland of the RCMP.

He said the RCMP's program has been vey successful for both public relations and security.

"People are glad to see a police presence on the bicycle paths," said Bland. "When you are out there in shorts and a helmet people relate to you more."

Boudreault said Carleton is merely keeping up with the times with its bike patrol.

"The trend today is more community-based policing. This means being involved in the community instead of being locked up in an air-conditioned cars and watching people walk by," Boudreault said.

Six patrol officers have volunteered for bike patrol duty. The officers, three women and three men, will be equipped with gloves, special running shoes, bicycle safety helmets and shorts.

Officer Cathy Puffer will be a member of Carleton's first-ever bike patrol. Why did she volunteer?

"Honestly, the first thing was for the exercise," said Puffer. "And secondly, it sounds like a very excellent program that I would be proud to be a part of."

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AGENDA

Continued from page 4

Montréal Sexual Assault Centre, 24 hour crisis line: 934-4504.

HIV+ women and Women living with AIDS: the centre for AIDS services of Montreal provides info Mon-Fri, 9am to 5pm, 1168 Ste-Catherine W, suite 202. Info: 954-0170.

Volunteers needed at the Centre d'Action SIDA Montréal (Femmes) 1168 Ste-Catherine O, suite 202. Info: 954-0170.

Bi-the-Way, a discussion group for bisexual women holds meetings every Friday at 8pm at the McGill Women's Union. Info: 598-8661.

CLASSIFIED ADS

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TRAVEL

Leaving for Winnipeg on April 29th. I have room for 2 and/or your belongings. Call Daniel at 363-8461.

GENERAL

Lecture, followed by Q&A period, entitled "Islam, Religion of Peace." By Abdullah Idriss, Principal Islamic School of Toronto. Date: Sat., March 20th, 1993. Time: 2:30-4:30pm. Place: Hall building, auditorium (H-110). Sponsored by the Muslim Students Association.

Graduate Student Get-togethers, School of Graduate Studies. The academic year 1992-93 is the inaugural year for the School of Graduate Studies. It will prove to be exciting and will provide us with the opportunity to initiate projects, such as promoting a lecture series by visiting speakers and other similar ventures. to forge stronger links between faculty and students and to stimulate scholarly debate within the community. In addition, Dean Martin Kusy would like to meet with graduate students so we have arranged "get-togethers" for this purpose. There will be two such sessions each semester at our Graduate Administrative offices, 2145 Mackay Street. They will be held from 6pm to 8pm on the following dates: First semester, Tuesday, October 6, 1992, Thursday, November 12, 1992. Second semester: Wednesday, February 3, 1993, Monday, March 8, 1993. Because our space is limited, I ask that you please reserve one of the following dates by contacting Ms. Kali Sakell at 848-3803 if you are interested in attending. We look forward to seeing you.

PERSONALS

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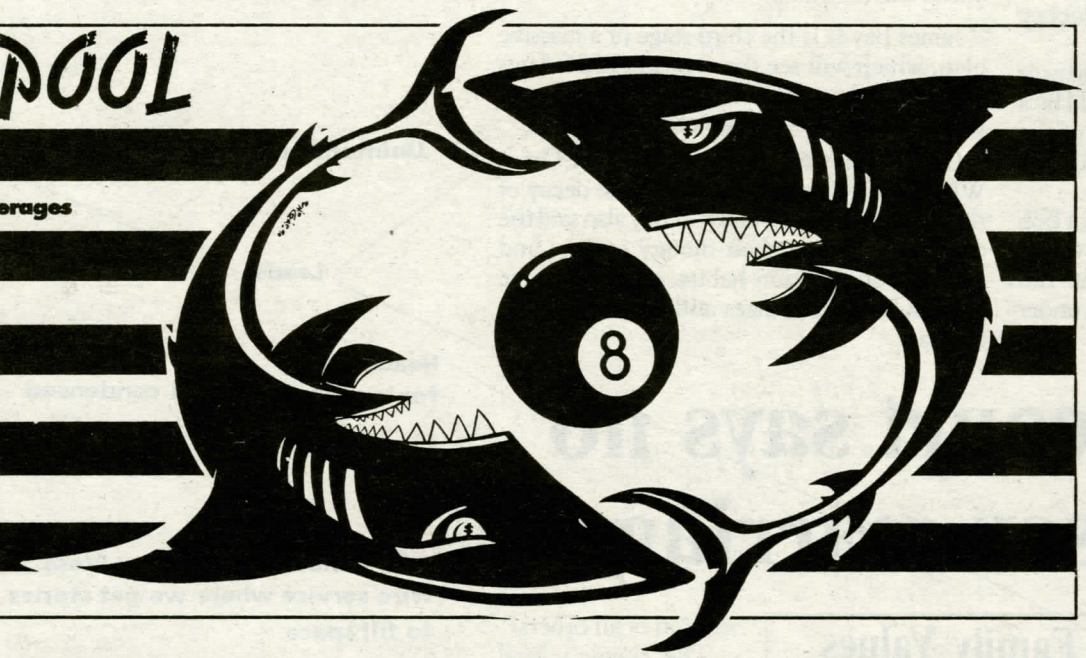

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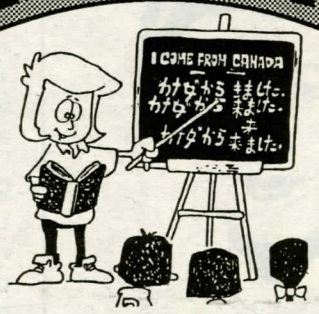

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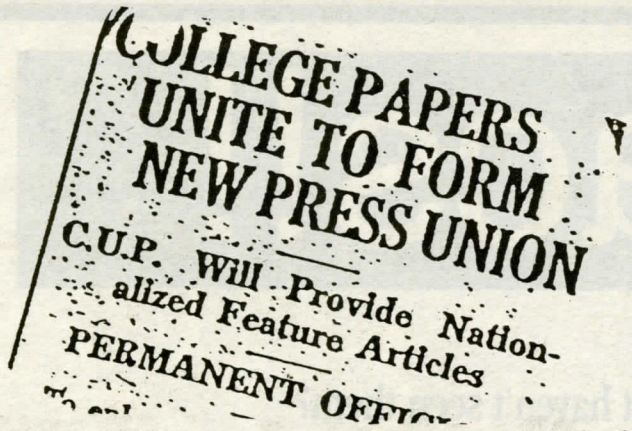
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PERMANENT OFFIC

Radicals R.I.P.

Canadian student press gives up on social change

BY DEBBIE HUM

IT DIED ON A BITTERLY COLD afternoon on the first day of this year. It didn't die quickly; it didn't die painlessly. It was not allowed that dignity. It was ripped apart by a throng of people in Valleyfield, Quebec and in the end all that was left was an empty shell, come full circle to the way it was born.

On New Year's Day 1993, Canadian University Press's principle that the student press's role in society is "as a medium of social justice" acting against the oppression of marginalized groups was struck from the organization's constitution. It was 28 years old.

With that clause died the remnants of the radicalism upheld by Canada's university press since 1965 and a new era of student journalism began, where "objectivity," "accountability" and "fairness" are the new catch words.

Canadian University Press (CUP) calls itself the oldest national student press organization in the world, dating back to the 1920s. It was founded in Winnipeg in 1938 by three university newspapers: the Varsity at the University of Toronto, *the McGill Daily* at McGill University, and *the Queen's Journal* at Queen's University.

The organization began exclusively as an exchange of newspapers. Newspapers were mailed between universities and occasionally, important stories were telegraphed to the major relay points in the country: Winnipeg, Toronto, Montreal and Fredericton.

It wasn't until the 1960s that Canadian University Press actually adopted an activist role, declaring itself "an agent of social change" examining "issues that the professional press avoids." Some consider the late sixties CUP's glory years: advocacy journalism, left-wing politics and student radicalism at its peak. People listened to what the student press had to say. They saw CUP as the representative of student papers and the voice of Canada's student population.

Then in the mid-1970s, the national news services adopted a statement of principles which included a commitment to anti-racism and anti-sexism. According to this charter, CUP papers should try to educate and mobilize students against the class system in Canada, which oppresses women, minorities and others.

But these days, CUP faces a declining membership and rising expenses. The organization's 55 papers are seemingly irreconcilably split over political goals. One camp adheres to the charter of principles established in the sixties, insisting the student press's goal is advocacy journalism. This "progressive left" group says student newspapers have a duty to inform students about the issues and support the marginalized and oppressed groups—even if the students don't want to listen.

The other camp thinks papers should not be bound to an "out-dated" charter. Called "conservatists" by the other side, this group believes each paper should set its editorial policy in own its constitution and the organization's main function should be that of a national news exchange.

On Jan. 1, at CUP's 55th annual national conference (an annual seven-day meeting where papers from across Canada review their editorial and business policies), the conservative camp won out. Papers voted to throw out the "radical elements" of CUP's Statement of Principles. But the deathknell came only after five days of intense debates.

The clause stating that "the student press will act against the oppression of women, lesbians, gays, bisexuals, the physically and mentally disabled, Aboriginal, racial and ethnic peoples, persons whose age or socio-economic status places them at a disadvantage, religious, linguistic or other disadvantaged groups" was removed.

Many papers felt the statement of principles should not be used to tell them what to do or how to cover stories. Some suggested that listing marginalized groups only further set them apart as "different."

A clause that bias or prejudice against marginalized groups has no place in the working environment of a student newspaper was also struck from CUP's constitution.

"We were in favour of abolishing (the statement of principles) altogether or refining it," says Frances Foran, editor of the Ubyssey at the University of British Columbia. "It was too dogmatic and hypocritical and overused the 'isms'—racism, sexism, lesbianism. While these ideals may be held by some papers, they do not reflect all the papers in the organization.

"We should make the constitution more honest."

Foran says CUP should recognize that its papers do not have a lot in common and have different levels of social and political awareness. She says papers should set their own editorial policies, rather than rely on the organization's.

"We should be allowed to disagree with one another and not pretend to be united or in solidarity on our principles," Foran says.

But some papers feel the organization lost its soul at CUP 55. At the national conference, *the Link* argued that removing the clauses would turn CUP into nothing more than a national news exchange. Delegates from *the Link* said defining marginalized groups makes them visible and gives them a voice they do not have elsewhere.

Students representing *the Fulcrum* at the University of Ottawa agreed.

"CUP has changed its role and is no longer an 'agent of social change' but it should still have an active role in representing the voices of all members of the student body, and that includes marginalized groups," says Lorraine Henderson, who has been on *the Fulcrum*'s editorial staff for the past three years. "And it's important to list what we mean by marginalized groups because otherwise, anyone could just say he was discriminated against."

Henderson concedes that CUP's news exchange is the main reason many papers join the organization but added, "CUP should have something binding them as a unique group of Canadian student journalists and I'd like to think of CUP as a pro-active organization."

Individual papers are not necessarily less progressive than in the past but just feel the statement of principles is too restrictive, Henderson adds.

The death of the clause against the oppression of marginalized groups on Jan. 1 marks the end of a decade-long tradition at CUP. But the debate was not a new one.

Members of the organization have been debating the purpose of the statement of principles since at least 1982, when the *McGill Daily* proposed a re-draft of the contents. In 1987, two papers, *the Gateway* at the University of Alberta and *the Silhouette* at McMaster went to the national conference armed with the ultimatum "Abolish the SoP, or else." By the end of that conference, three papers—*the Gateway*, *the Silhouette*, and *the Gauntlet* at the University of Calgary had left the organization.

Since then, several other papers such as *the Western Gazette* at the University of Western Ontario and *the Sheaf* at the University of Saskatchewan have pulled out of CUP, citing the statement of principles as the reason.

These days, some former CUP executives—dinosaurs, they call themselves—lament the demise of the "radicalism" and advocacy journalism.

They say student papers should take advantage of their relative financial autonomy to foster freedom of expression and be a forum for debate. They should also represent the marginalized groups not given a voice in the mainstream media.

Papers should not compromise their policies and social ideals to get new members to join.

But the fact remains that the decline of progressive views in student papers did not happen only at CUP's national conference this year. The student press in Canada has been growing more conservative each year since the late seventies.

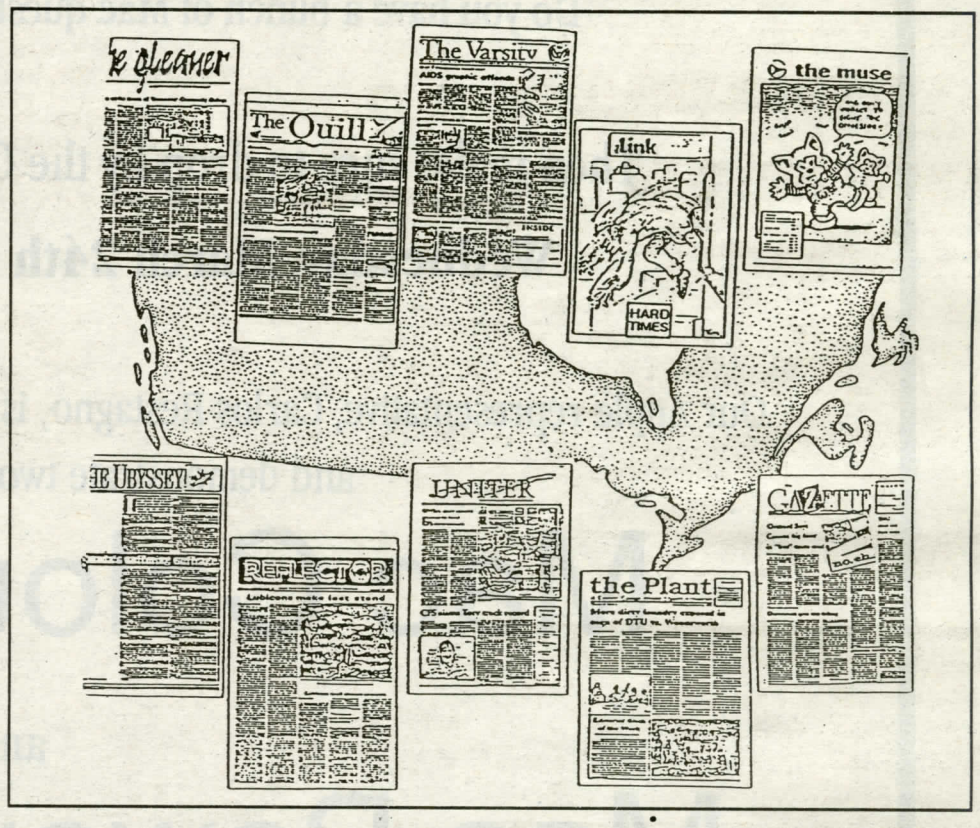
For one, the rise of journalism schools has brought a new type of student into the student press. More and more students see campus newspapers as a stepping stone to a career in the mainstream media.

Also, as the editor of the U*byssey* points out, bad economic conditions mean some students who work on campus newspapers are those who can afford the spare time to volunteer and they are not necessarily as concerned about fighting the government and representing marginalized groups.

On Jan. 1 delegates from student newspapers across the country voted to abolish the elements of CUP's statement of principles relating to advocacy journalism and fighting against the oppression of marginalized groups. In doing so, CUP abandoned any pretense of being an organization united on social and political goals. As of that day, the organization's main function became that of a national news exchange.

It was not the death of progressive journalism in the student press—individually, some university papers continue to offer good investigative journalism. But it was a rejection of principles which once united student journalists across Canada as activists.

And in that way, it was an admission of a more conservative, more mainstream press.



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THE Controversial FRENCH ABORTION PILL

BY PETER SANKOFF

It's an abortion without surgery. Effective and safe. And easy as taking an aspirin.

These are just some of the misconceptions people have about RU 486, the abortion pill first marketed in France in 1990. But RU 486 is not a simple home remedy. It's a medical treatment which, in France, involves four steps.

First, a woman meets with a doctor to discuss the treatment. This meeting is also a screening process. Not all women are eligible for the pill. RU 486 must be used during the first seven weeks of a pregnancy. It is considered a risk to heavy smokers and women over 35. After meeting with a doctor, a woman has eight days to decide if she wants to begin treatment.

In a second meeting, the woman receives three 200 mg tablets of RU 486, which must be taken in the doctor's office.

The drug works by blocking the effects of progesterone, a hormone essential to sustain pregnancy. Without progesterone, the lining of the uterus can no longer support the embryo. The lining and embryo are shed together but they are usually not expelled from the uterus. Because of this, RU 486 is used in conjunction with prostaglandin, a hormone which stimulates contractions in the uterus. These contractions expell the lining and embryo. The injection is administered by a doctor in a third meeting, forty-eight hours later.

The treatment concludes with a post-abortion check-up.

In most cases, an RU 486 abortion is similar to a heavy menstruation lasting between eight and 10 days. In rare cases the bleeding has lasted up to 40 days. Nausea and cramps are also considered normal. The procedure is effective about 95 per cent of the time.

Most doctors and women's groups are excited about the prospects for the drug. Women finally have a medical alternative to a surgical abortion. RU 486 offers women private abortions, where there is no need to remove their clothes.

But some concerns have been raised about the severity of the side effects and the effects RU 486 could possibly have on future pregnancies. One American women's group, the Feminist International Network of Resistance to Reproductive and Genetic Engineering (FINRRAGE), says testing should not occur on women until the drugs have proven to be harmless to a woman's fertility.

But according to Dr. Peter Gillett, head of the gynecology department at the Montreal General Hospital, these concerns have been blown out of proportion.

"The clinical tests done in Europe have shown no evidence that there is any effect on a woman's fertility," Gillett says. "The drug has now been used safely on close to 120,000 women."

Gillett adds that FINRRAGE's demand to prove positively RU 486 does not effect a woman's fertility is unrealistic.

"(With a drug)...we can usually prove whether something will happen, but it's extremely difficult to prove that something won't happen," he says. "For example, we can prove there are fish in the St. Lawrence River by catching one. But, how do you prove that there aren't fish in the river?"

Gillett maintains tests done since 1988 have proven the abortion pill to be extremely safe and effective and adds it's up to a woman to talk to her doctor and choose between the different treatments available.

"Every abortion is a risk," says Gillett. "Is it safer for women to have a surgical instrument inserted in their uterus? Is it safer for women to undergo a general anesthetic? Every woman should have the right to choose a procedure."

To date, there has been one reported death attributed to an RU 486 abortion. A 31-year-old woman died in 1990 following a prostaglandin injection. She went into cardiac arrest and died of complications. Since then, France's Health Ministry has ordered doctors to use a different type of prostaglandin. The ministry also established tighter screening procedures for RU 486 candidates.

Norma Scarborough, co-chair of the Canadian Abortion Rights Action League (CARAL)—a committee lobbying for the legalization of RU 486 in Canada—says screening procedures will prevent deaths.

"The woman was 31, a heavy smoker and it was her 13th pregnancy," Scarborough says. "These were all contra-indicators to her taking the drug. She should never have been given the treatment."

Scarborough is excited about the possibilities of RU 486.

"There are many reasons why a woman would choose a medical instead of a surgical abortion," she says. "Women feel they're more in control. They're not sitting like a passive patient with a doctor performing a surgical procedure on them. They stay in their street clothes, they don't have to be lying on a table with their feet in stirrups."

A study in France by Elizabeth Aubeny, the doctor in charge of testing the pill before its legal-ization, showed 80 per cent of the women surveyed prefer RU 486 to a surgical abortion. Most cited feelings of "control" and "privacy."

Scarborough added that the abortion pill also gives privacy to doctors.

"Many doctors are simply not doing abortions anymore because they're not willing to put up with the harassment they get," she says. "But I think in the future, the very rigid control that exists now will be lessened somewhat. The need for abortion clinics will be lessened. Doctors will be able to give RU 486 to women in their own offices.

"The ability of protesters to harass doctors will be limited."

Since it must be used in the first seven weeks of pregnancy, RU 486 will not eliminate the need for surgical abortions.

But it does offer a new option which, to this point, has proven itself safe, and effective.

"When we first heard about it, it was like this miracle drug," said Scarborough. "Women could go home and take a pill, have an abortion and nobody would know anything about it. That was quickly dispelled. (Just as with) a surgical abortion there are side effects and benefits. But these are decisions women need to make about their own health care."

Unbanned in the USA

RU 486 may be on its way to North America. During his four-year term as president, George Bush banned testing of the drug in the United States. But on Jan. 22, U.S. President Bill Clinton announced a reversal of government policy. He ordered federal regulators to determine whether RU 486 is safe and effective and whether it should be made available in the U.S.

Hoechst-Roussel, the drug's manufacturer, has a policy against marketing the pill in any country where abortion is "controversial." But a statement released by Hoechst-Roussel in February said the company may be willing to license the drug so it could be marketed by another U.S. pharmeceutical firm or non-profit corporation. Proponents of RU 486 now believe a review of the drug will begin shortly.

Canada is another story. Since last July, various lobby groups and some provincial health ministers have called on the federal government to "invite" Hoechst-Roussel to apply for testing in Canada. But Health Minister Benoit Bouchard has refused. And even if Hoechst-Roussel decides to apply, RU 486 still has a long way to go; testing the drug in Canada could take up to two years.

The company's decision appears to be strictly an economic one. Hoechst-Roussel does not stand to make very much money by selling the drug in Canada, and anti-abortion groups have threatened to boycott the company's other products if they market RU 486. By one estimate, it would take just 20 minutes to produce enough of the drug to supply Canada for 10 years.

France, Britain, Sweden, and China are currently the only countries where RU 486 is legal.

REVOLUTION

The Energy of Information and the Future

A View by Scott Gardiner

On the days when I don't come into Concordia to teach, I usually walk to a local restaurant for breakfast, where I read *The Globe and Mail* , and then walk back to my electronic cottage, where I write my current book-in-progress *This Book is About This Book: An Invitation to Hypermedia.*

The contrast between what I am reading and what I am writing is illuminating. I read that we are in a recession and that the major issue is how long it will last before things return to normal; I write that we are in turbulent transition to a qualitatively different society in which things will never be *normal* again.

As we move in one era and out the other, in struggling to find some way to define this new era, we tend to define it in terms of the other. That is, it is the *post* -whatever society - *post* -historical, *post* -modern, *post* -industrial.

Post -historical implies that history is dead. Let's keep our eye on the obituary column. Not only history — but nature, art , and philosophy - have recently been reported dead. Such reports are grossly exaggerated. Just because one of the "winners" of the cold war gloats that it is over and that "his" side has won, does not mean that history is dead. It merely means that a superficial skirmish in the war between life and death is over for now.

Post -modern is an even more slippery term. When Rimbaud pronounced that *we must be absolutely modern* , it meant - at that time - being communist. This is definitely not modern now. Being post-modern traps us in transitory fashion just as much as being modern. We are condemned to walk to the horizon which constantly evades us. Post-modern - literally, after-now - tilts us healthily towards the future, but it is not enough to define ourselves in terms of any old future. Our future, like our selves, is not a discovery but an invention. What kind of future, of self, should we invent?

Post -industrial is a better term. The industrial society has a distinctive meaning in terms of how we spent our time. We each had - or hoped for - a job, and thus spent most of our allotted *three score and ten years* of *life* time earning a living. We essentially gave our time to the company, and they allowed us some spare time at the end of the day, at the end of the week, at the end of the year, at the end of the life. However, time is the ultimate non-renewable resource. If you squander your life earning a living, then you may run out of time before you run out of money. Old man to young man: *Say, brother, can you spare some time?*

Information society is an even better term. It is better because it defines our society in terms of what it is rather than of what it is after. That is, we have experienced a transition from an industrial society, based on energy, to a post-industrial society, based on information. It is better also because it suggests how we will be spending our life time. Most of us will be spending most of our time processing information rather than processing energy. Moral: *Stay in school* . Along with this positive definition, let us look at some positive features of this information society. If the future is an invention, then we may as well invent a good one. The information society is characterized by a psychology of abundance, an economics of self-employment, and a culture of reflexivity.

Information is based not on a conservation principle but on a proliferation principle. You can give it away and still keep it. The Robin Hood of information, while taking from the rich and giving to the poor, does not impoverish the rich and enriches himself in the process. The information society thus requires a psychology of abundance rather than a psychology of scarcity.

The industrial society was a very recent and a very local means of generating and sharing wealth. However, it also generated poverty. In many tribal societies, no one is poor because no one is rich. This perspective suggests models for the post-industrial society based on the pre-industrial society. A swelling of the ranks of the self-employed; an electronic cottage industry in which the family is a production and not simply a consumption unit of society; a decentralization of production so that more people can live in small, intimate communities.

We can't have energy about energy but we can have information about information. Indeed, the last sentence was information about information about information. And the last sentence was —-. In Communication Studies, we are communicating about communicating. This reflexivity is a salient feature of the information society. Douglas Hofstadter won the Pulitzer Prize in 1980 for his book *Gödel, Escher, Bach* , in which he explored the isomorphism of Gödel's Incompleteness Theorem, of Escher's drawings, and of Bach's music. In describing the reflexive property which they share, Hofstadter set the tone for the information society in which we now live. This reflexivity is found, whimsically, when a photographer exhibits a photograph of a photograph or when I include the reference to a book in its own reference section. Which reminds me that I must get back to writing *This Book is About This Book* .

cool world

Magazines Rev up for Revolution

By Daniel Mitchell

Mainstream mags and 'zines have polarized rapidly. These days your choices are limited to either **Body & Fitness** or **Shit for Breakfast**: there's not much out there for magazine sluts.

Thank god for exceptions to the rule — I've got 2 favourites: **Ray Gun** & **Wired**. Both are totally cool. But, not for everyone. They come at you like MTV videos with attitude. Duck.

RayGun redefines "the magazine." Literally. I've heard it variously hailed as a "design tour de force," and condemned as a signal of "the end of style." Whichever,it is a carefully executed comment on the shifty 90s zeitgeist. It is the proper object for Guerilla Semiotics. It is gone.

RayGun style morphs into content — the Mag is way out there. The recent issue featured a cover and interview of **J.Mascis**, a **Screaming Trees** feature that comes off looking like a Maxell Tape advert, a piece on the **Disposable Heroes** and more (of course).

And they look like good articles. But I can't be sure, I've had the Mag for weeks and still haven't read it. This is postlinear media for the masses. It's our cake. Our Emporor in his brand-spanking new image. Blink and it is gone.

I'm not sure it's a good or bad thing. **RayGun**'s colour, images and attitude all add up to a pre-apocalyptic skatepunk aesthetic — a transreal document. It's as if an artificially intelegenced Mandelbrot set had exhumed its own pixels for the paste-up board of old. Both digital and analog, it rocks the cradle of your mind. Buy it. If you are not everyone.

Next up is **Wired**. This magazine makes Communication Students look hip again. It starts off with a few pages of processed image and colour that quote McLuhan: "*The medium. or process, of our time — electric technology — is reshaping and restructuring patterns of social interdependance and every aspect of our personal life ... Everything is changing ... you, your family, your neighborhood, your education, your job, your government, your relation to "the others." And they're changing dramatically.*"

The quote draws you into a page entitled "**Why Wired**?" Their answer? "*Because the Digital Revolution is whipping through our lives like a Bengali typhoon — while the mainstream media is still groping for the snooze button. And because the computer "press" is too busy churning out the latest PCinfoComputingCorporateWorld iteration of its ad sales formula cum parts catalog to discuss the meaning or context of social change so profound their only parallel is the discovery of fire.*" Cool, I say, if not a bit overstated and technostatic.

So, **Wired** is The Middle Kingdom experiencing dementia tremors from a freaking MDA trip. It's about what they call *"the most powerful people on the planet today"* — the Digital Generation. So why **Wired**? Well, these girls and boys are full of becauses: *"Because in the age of information overload, the ultimate luxury is meaning and context. Or put another way, if you're looking for the soul of our new society in wild metamorphosis, our advice is simple. Get Wired.*" Hey, that's good enough for me.

Format-wise, **Wired** is a little too conventional for all it's good intentions — remember, the medium is the message. In this case, the medium is medium rather than excellent and the message is just plain excellent.

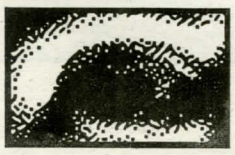
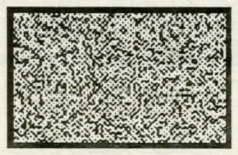
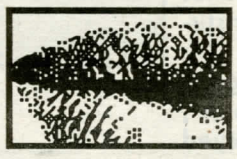
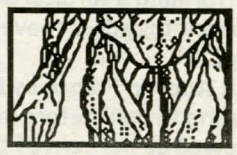
The best part of **Wired** is the special Departments. **Electric Word** takes up the first 10 pages of the magazine: it's filled with briefs on everything from **Satellite Navigation with Global Positioning Systems** to **Biospherеans hanging in Electronic Cafés**. **Fetish** is **Wired**'s shopping mall with **Sharper Image** style wares.

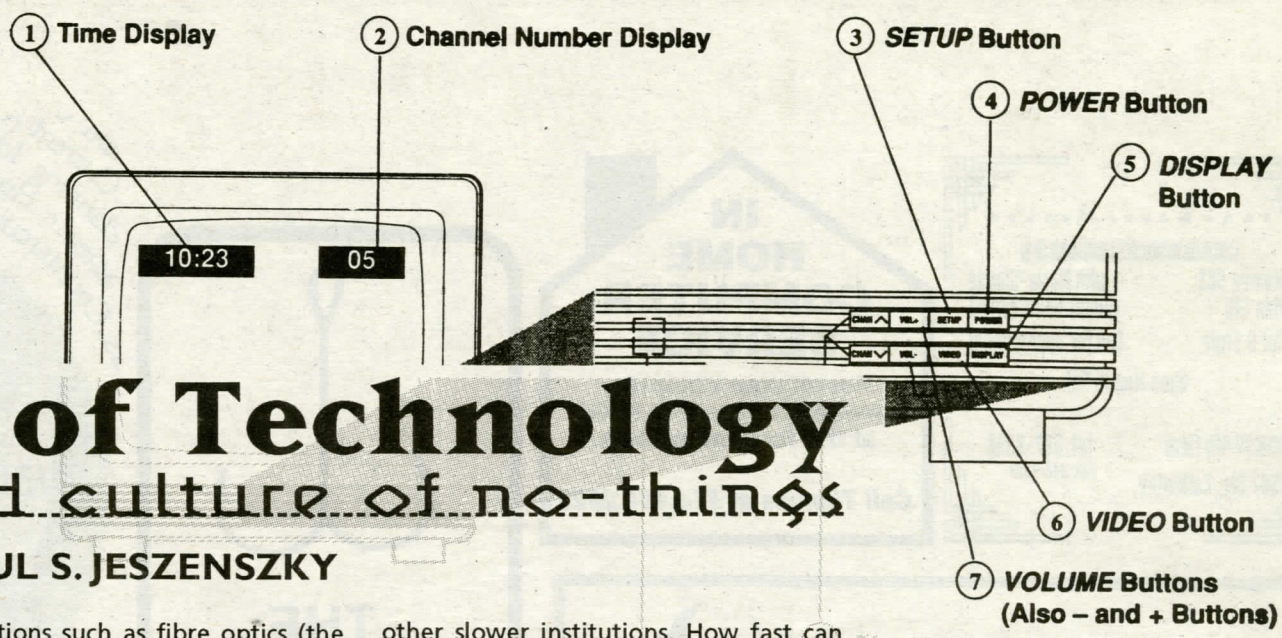
There is an interesting article by Stewart Brand called Creating Creating, which takes on the pretensions of New Media artists — *"All that "cutting edge" business cuts both ways — it's a knife that's all blade, no handle."* There's even an advert for **RayGun**.

Wired is a self-proclaimed "*true collaboration of many gifted individuals.*" I can't argue: contributers include Bruce Sterling, Nicholas Negroponte, Stewart Brand, Art Kleiner, and many more "gifted individuals."

If you are looking for "*the soul of our new society in wild metamorphosis*" or just yearn to hear numbers scream, hear words sing, and watch people smile then, as they say, **Get Wired**.

If you don't check out these mags, go directly to jail and do not collect $200.



Arti-facts of Technology

the accelerated culture of no-things

BY PAUL S. JESZENSZKY

There is one persistent theme that runs through modern theories about world history: human cultures have *progressed* through the millennia from very primitive tools to the pinnacle of industrial/machine civilization. Technology — the total body of knowledge we have available to create and use tools — now is the currency of power.

Capturing and naming the dusk of our industrialized civilization and the dawn of the information age, *Post-Historic culture* is only a fancy catch word. The daunting term merely describes our present condition as a post-industrial, communication-based civilization.

Our information-based culture has been made possible by incredible leaps of technology which have accelerated in the last 13 years.

Every culture has been affected by this technology — for better or worse. The tools we create have changed the way we think about our labour, our kindred creatures, and the world we live in.

But how have our cultures — built upon the tools we possess and our knowledge of their use — moulded our late-capitalist world? Information is now power. Whoever has the greatest capabilities can take greatest advantage of information's power, it's that simple.

One of the most important advances has been the personal computer (PC). Contrary to popular belief, the PC is a relatively new invention.

Although electronic computers have existed since 1951, the first preassembled, and affordable PCs were made by IBM in 1981. Since then its rate of development has increased exponentially. Notebook size computers today, fuelled by microchip evolution, have more power than the mainframes of a generation ago.

Other significant advances are in telecommunications such as fibre optics (the transmitting of information by coding light patterns — with the aid of computers — through plastic cables); and satellite transmission, leading to the cellular phone which revolutionized telephone service.

The facsimile machine (which eliminates the need for telex machines in much the same as the telephone eliminated telegraphs) made possible the near instantaneous transmission of documents worldwide.

When both telecommunications and computers are combined, enormous communications possibilities are realized. Fundamental to the info-repetoire, modems — transferring information from computer to computer through phone lines — connect the world in an invisible information net.

> Information is now power. Whoever has the greatest capabilities can take greatest advantage of information's power, it's that simple.

Whether for business or pleasure, with a modem it is possible to contact another person, a bulletin board system (BBS) to interact with a variety of people, or call an E-mail service to drop off and pick up electronic messages.

The results of these tools are concepts like *plastic cash*, which unlike monetary systems in the past, have no actual barter value. It is merely the exchange of electronic information. It is a technology of dematerialization. With space compressed, travelling becoming obsolete and conversely, light-speed applied, what will happen to the body and other slower institutions. How fast can people go?

"Culture is the various means used to extend the senses and unburden intelligent life," says David Howes, assistant professor of Sociology and Anthropology at Concordia University. "Tools extend our senses in different directions. However, most modern tools such as TV, computers, and music focus on two senses: sound and sight.

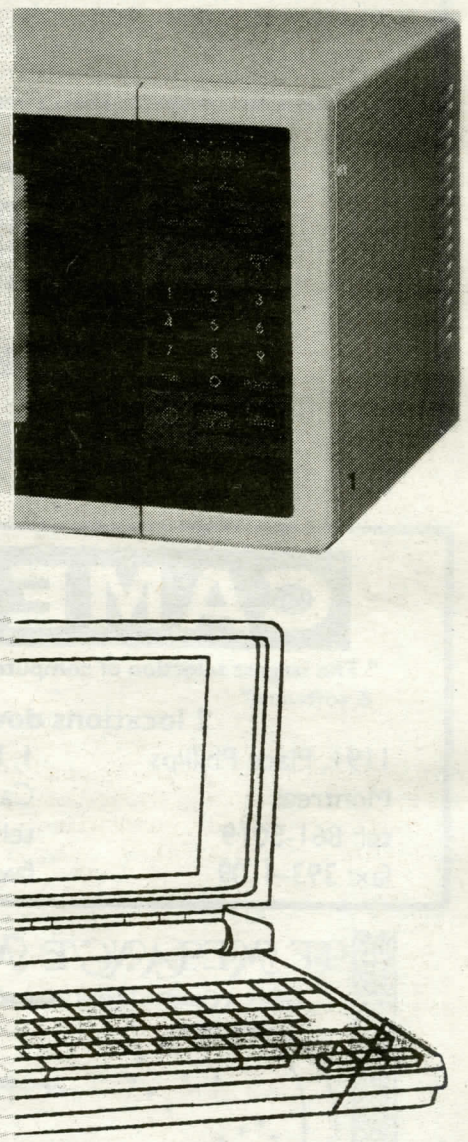
"We are being shaped by this, accustoming ourselves to unnatural things like the programming of computers," said Howes. "We are trying to overcome the biological pattern. It is not natural to fit ourselves into the standard work week, which tries to break the biological pattern. The natural cycles, both seasonally and daily, can be put off but can't be ignored. This displacement of nature, along with the decrease in interpersonal contact, is straining to our mental health."

We are falling into traps with our technology. The increased isolation of people — who are social creatures — caused by our advanced information transfer techniques, heralds as yet unexplored health problems. The industrial age's damage to our physical environments are well documented, but what will the information era do to us?

For example, with the decrease of necessary physical labour, it is easy to get out of shape — a banal example of the death of the body (or is that *dislocation*).

Research is just starting to examine the health risks of many of the tools we use. There are fears that computer/video displays produce electromagnetic waves that significantly raise the risk of cancer.

If we are to survive and progress far from where we stand today, we will need to watch our technology carefully and not become carried away making new tools.



D keeps its head in The Clouds

BY DEREK LAFRAMBOISE

As cracks appeared in the Iron Curtain, the Clouds took flight from Sofia, Bulgaria. They landed in Montreal with an optimistic outlook and $80.

Since their 1990 arrival, the four member ensemble have produced a self titled CD, opened shows for The Levelers and The Sundays , and managed to get employment in a dismal economy. As if this wasn't enough to worry about, they were also defending their status with Immigration Canada.

, The last of their deportation woes were settled in November, when keyboardist Michael Peshev was granted a last minute deportation repreive. Media coverage of his struggle made it to the front page of the Montreal Gazette and was even published in the Globe and Mail. The reason for the repreive is attributed to a rather embarassing element of their case.

Having forwarded one of their music cassettes to the immigration bureau, a federal officer had his 13 year old daughter sample The Clouds . The questionable tale says that her rave review was their saviour— not the judicial process. Whatever the reason, The Cloud' s appreciated the publicity and are at ease now they can finally go on to do their thing.

While in Bulgaria they performed in the underground scene as New Generation and sang reactionary tunes such as 100 Bearded Bureaucrats..

Their efforts in Montreal began by busking in the metro and doing 60's covers under the name of What? . Their many changes explain the conception behind their present name. "We're like the clouds-breaking apart,moving along and coming together to reform again," says bassist/vocalist Krassimir Halatchev, "just floating freely in the sky."

The Clouds have progressed considerably since their debut release in April '92., which has a definite Manchester flavour. Their second album and current focus still maintains a edgy pop sound but it crosses over into the experimental side. Can I say Manchester meets Haight-Ashbury?

Distinct from other bands in the Montreal scene,The Clouds have steered clear of plaid shirts,touques and mosh pits as they offer a refreshing (and much needed) alternative to the current grungy state of things.

If those old, acid rock albums just don't do what they used to, and you need to take a trip, look no further than the skies because The Clouds will help you get there.

The Clouds play Lithium (221 Beaubien East), Friday March 26. 278-6693.

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Seeing the world through Rose Coloured Glasses
or
Freaks sell, so who's buying?

BY STEPHEN SMEGELSKI

The freak image has always been popular with the youth culture underground. From the Surrealist movement of the Twenties, through the punk movement of the Seventies, to today where Katherine Dunn's novel *Geek Love* is a bestseller on college campuses, images of sideshow performers have filtered throughout pop culture. They have forever imprinted themselves on subsequent generations of society's outcasts.

Youth culture's appropriation of the 'freak' image as a symbol of rebellion, individuality and the whole Do-It-Yourself mindset has most recently become embodied in the emerging grunge culture which is typified by body modification practices such as body piercing and tattooing.

At the forefront of the renewed freakshow ideology and movement is the **Jim Rose Circus Sideshow**. True to its circus roots, this Seattle-based performance troupe combines traditional sideshow acts like fire-eating and bed-of-nails tricks with more esoteric fare like bug eating and lifting bricks attached to industrial strength nipple rings.

"It's rock 'n' roll for the eyes," says Jim Rose of his unique group. "It's like dangerous theatre comedy."

This mix of humour and genuine risk-taking forms the core of Rose's travelling show. Each of the five principal performers partakes in their own specialties. The Torture King's act includes electrocuting himself and sticking a meat skewer through his cheeks, Matt the Tube gives an amazing safer sex demonstration and is a connoiseur of exotic beverages, and the amazing Mr. Lifto can suspend a cinder block from his dick. Rose, himself, is able to escape from a straightjacket and lies face down in broken glass while someone stands on his head.

There is also a new face — of sorts — in the group: The Enigma. Formerly known as Slug the Sword Swallower — known for swallowing insects and various metallic objects — he has tattooed his entire body from head to foot to resemble a jigsaw puzzle. Mysteriously cloaked in black at the press conference, Enigma only unveils during performances to, according to Rose, "blur the line between man and monster."

The group's appearance in town tonight marks their third trip in a year to Montreal. In town a day early to meet with the local press, Rose took time to answer questions about his group and their art, beginning with the most common one: 'Why?'

"Maybe it's a combination of attention, deficit, disorder, and a respect for this as an art form.," he explained in his best sideshow barker voice. "We're not born freaks, we're made freaks. It's about altering the body. Like swallowing a sword. You can do that by tickling your gag reflex seven times a day. Once you become in tune with what's happening with your body, you can do that."

Rose answered the ever-popular question as written on the shirt he was wearing: *Does it hurt?*

"It's like the first time you go face down in glass. You've had all the training but as soon as you lie down, all the warning signals go off."

One of the more intriguing things about the group is the tradition of sideshow performers they draw from.

"We're the saviour of [the sideshow tradition]," said Rose with a hint of pride.

"It was gone, we brought it back. In the old days you would have to go through 50 tents to see what we give you in two hours."

Rose questioned what constituted a sideshow from the 1840s to the 1930s and was critical of certain aspects.

"People lined up for miles to see the first elephant in North America but didn't give a fuck about Africa," explained Rose who expressed a concern for a continuation of the tradition. "There were also a lot of hoaxes back then dealing with genuine freaks. We're not trying to bring back the deformed freak aspect of the sideshow. We deal with altering our bodies."

"Before we get too old for doing this, we want to pass what we've learned onto others," said Rose. "We originally wanted to travel all over the world to find performers. But you'd have to go to the other side of the world to where these acts originated and there's no youth movement there anyway."

PHOTO BY D. AMYOT

The mysterious masked Enigma and Jim Rose.

Rose's group has also inherited a more troublesome aspect of the sideshow trade: persecution from various self-serving interest groups.

"This is the first time in history when you not only have the traditional religious conservatives but you're also being watched by the liberals and the politically correct," noted Rose. "Freedom is being squelched. Not 150% of what we do is politically correct but we're not racist or sexist."

"The Christians were always fucking protesting because we do an act called 'Electric Jesus'" said Rose. "Never since the Christians were thrown to the lions has there been a show as dangerous and funny as ours."

Ever the showman, Rose promised a plethora of new acts for the audience to marvel over at tonight's show.

Marvel at The Torture King as he lies on a bed of upturned swords while his cohorts pile concrete blocks on him and beat him with a sledgehammer!!

Stare transfixed as Matt the Tube Krazy Glues his hand to a bowling ball and attempts to rip it off!!

Feel the blood drain from your head as Jim Rose performs the Human Blockhead, the Human Dartboard, and "Whatever the fuck I do!"

Beware Jaded Fucks!

The danger factor is everpresent. The performers have had serious accidents but the show always goes on.

According to Rose as he turned to leave, "That's the story of, that's the glory of freaks!'

***The Jim Rose Circus Sideshow**, performing at Club Metropolis tonight for one show only! Tickets are $16 at the door.*

For further reading:

Drimmer, Frederick. *Very Special People*. New York Amjon Publishers, 1973 (Revised edition, New York: Citadel Press, 1991).

Dunn, Katherine. *Geek Love*. New York: Alfred A. Knopf, Inc./ Warner Books, Inc., 1983.

Mannix, Daniel P.. *Freaks: We Who Are Not As Others* (Revised edition). San Francisco: RE/Search Publications, 1990.

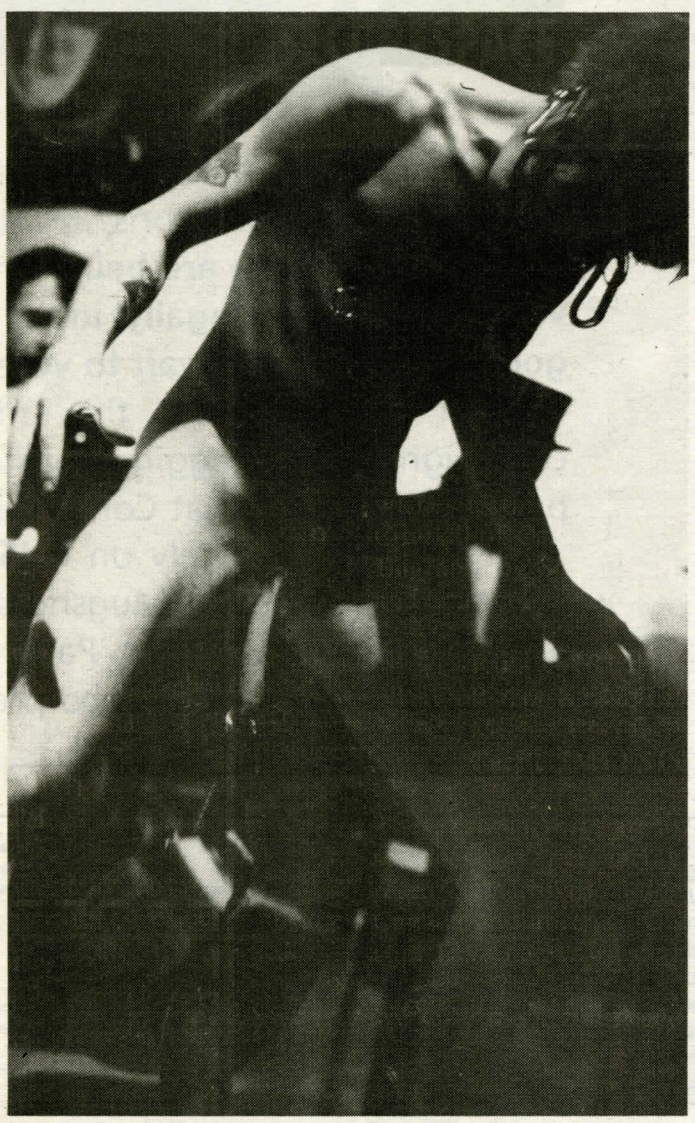

PHOTO BY D. AMYOT

The Amazing Mr. Lifto!

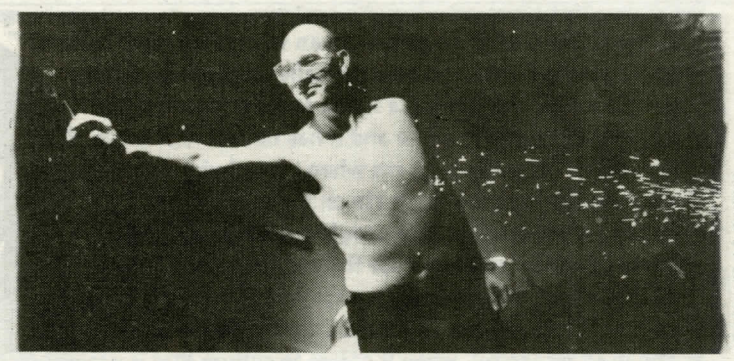

PHOTO BY D. AMYOT

Matt the Tube sends sparks when lighting his cigarette.

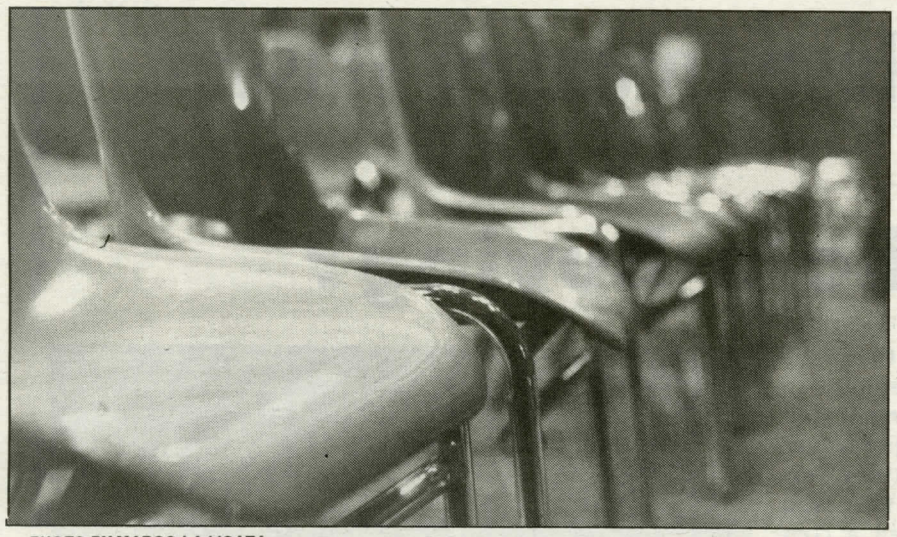

PHOTO BY MARCO LA LICATA

As you play the tedious game of musical chairs in the spacious and comfortable airport lounge, contemplating your course selections, why not take time to reflect on the past school year? ***On second thought, don't.***

Con U has been through, as our sovereign once put it, an ***Annus Horribilis.*** And the year's not over yet.

The murders on August 24 were a horrifying start to this year.

A combination of stupidity and incompetence has turned the rest of the year into a sad joke.

"Real Education for the Real World?" No kidding. But we're not sure which part of the real world this is, the Big Apple or some unstable regime in need of invasion by US marines.

We've had the violence and threatened violence of NYC. But in terms of fiscal mismanagement and electoral fiascos we rival Panama.

PHOTO BY SHARON NELSON

In NYC you can buy anything or do anything on the streets. At Con U, you can buy a **deep dish pizza** or a timbit, but try to smoke a cigarette in Reggie's and you'll end up with a criminal record. Why doesn't Marriott have a licensing arrangement with DuMaurier?

And speaking of security, don't get too friendly with your classmates, they may be undercover agents. (The Marcoses had a highly trained bunch of thugs to spy on their subjects too.)

Boris Yeltsin recently

CONCORDIA

IS T
THE
WO

took absolute control of Russia bec
Congress. Who's our Boris? (Hint: Mr.

Politically, we are being prepare
voted three times (legally) in the past
good at it, we can't wait to vote in a

In the meantime, the universit
campaign (read: slagging) posters a
program was begun at Con U this mo

Students who rely on **CUSA** fo
services to a coffee at Mugshots, hav
bank foreclosing on them. Parts of th

CUSA may have new co-presider

Culture...Well, what do people mean when they say, "culture?!" Some people thinks it just means ballet and opera, & some people mean,"I'm getting a Haida eagle tatooed on my leg, even though I'm white and it has no real relation to my reality." It really bugs me when I see obviously non-asian people wearing Kuan Yin on the back of their jackets, when straight S&M people can't acknowledge leather daddies and can't use the pro-noun "she" when talking about drag queens. I guess what I'm trying to say is, culture is everywhere, but maybe we should be careful, and above all respectful, when it comes to culture that is not our own. By the way, bell hooks is still the goddess. -SEDC again.

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THIS REAL RLD

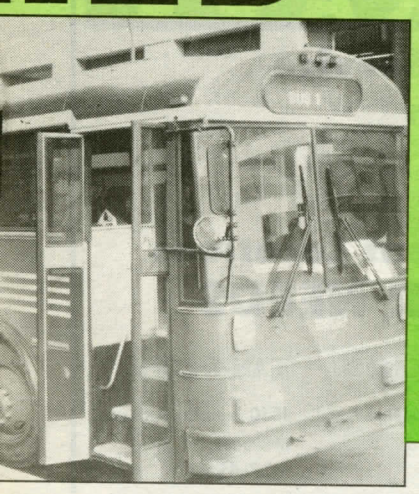

PHOTO BY SHARON NELSON

ause he couldn't get along with Greenwood, perhaps?)

d for the Real World. Some of us month and a half. We've gotten so real election.

y was well-prepared for all the nd memos. A full-scale recycling nth.

anything from housing and job e felt like sharecroppers with the e school look like a ghost town. ts April 1st but they won't have a

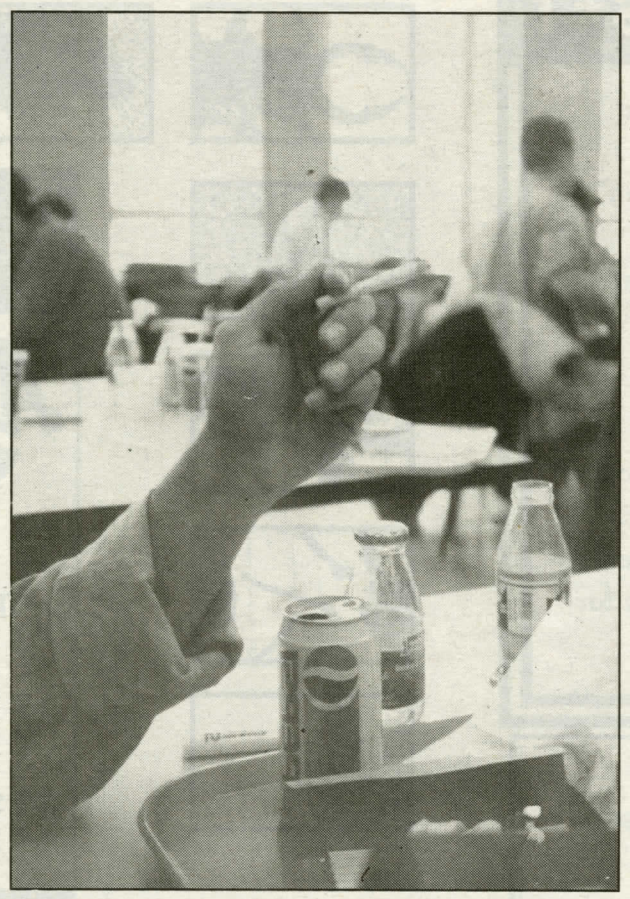

PHOTO BY SHARON NELSON

new bank manager. To all clubs and associations: the cheque's still in the mail.

CUSA has all kinds of problems. Not the least of which is the deficit. But if **CUSA** has a debt like a Saskatchewan farmer, Con U is more like the Reichmanns. (overdraft of **$4.7 million**, long term debt of **$88 million**).

And we found out last week that our rector gets paid like a Reichmann. **$178,695** is more than Mulroney got paid before he applied for UI.

As you pay your fees, try not to think about the holes your money is being thrown into.

And you know the money isn't going to pay the cleaning staff. **The admin abandoned the workers who had been here for twenty years, to save a few bucks.** The savings probably paid for those wonderful computers that we get our grades from. If we get there during the three days each semester that they work.

But things haven't been all bad. The new **shuttle buses** have enforced socialization between students who normally don't interact (we mean Engineering students and Arts students.) And we've discovered you can cram 200 people in each bus at noon on Tuesdays. But at least they're fast and comfortable (when you get a seat).

To early register for next year, you have to pay all your outstanding balances from 92-93. Think of it as putting the year behind you.

— MARK BROOKER & DEBBIE HUM

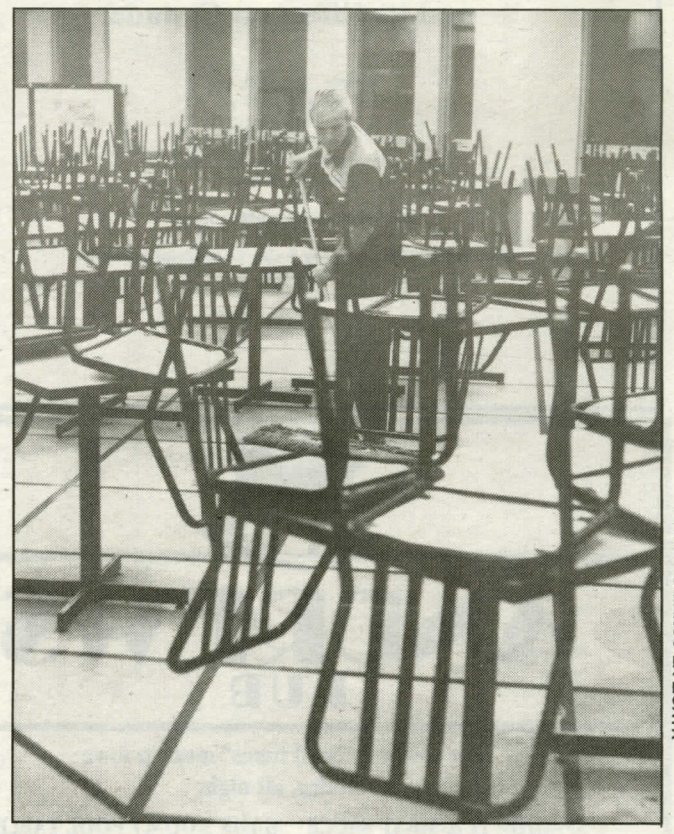

PHOTO BY MARCO LA LICATA

REAL WORLD

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JOIN THE C*A*S*T

The offices of Alumni Affairs and Liaison are currently looking for students interested in organizing a Concordia Alumni Student Team (C*A*S*T). C*A*S*T members will begin planning projects to strengthen alumni/student ties locally, nationally and internationally.

All interested and enthusiastic students are invited to a C*A*S*T party/information session (munchies on us!) on Thursday, April 1, 1993 from 4:00 – 6:00 p.m. at 1463 Bishop Street, room 110. For details call 848-3818 and ask for Leisha or Gabrielle.

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S C H O O L O F

Graduate Studies

The School of Graduate Studies would like to extend congratulations and best wishes to this year's winners of the Natural Sciences and Engineering Research Council of Canada (NSERC) most prestigious scholarship, the **"1967 Science and Engineering Scholarships"**. This year's recipients are from the Faculty of Arts and Science:

Rina **CARLINI**	Department of Chemistry & Biochemistry
Pierre **KENNEPOHL**	Department of Chemistry & Biochemistry
Michel **COTE**	Department of Physics
Cécile **SMEESTERS**	Department of Physics

These scholarships are awarded only to outstanding undergraduate students in the sciences and engineering. They enable students to undertake graduate studies and research leading to a doctorate and to take advantage of training opportunities in Canada and abroad. Only 55 scholarships are awarded across Canada of which four have been awarded to Concordia students.

We wish them continued success in their academic studies.

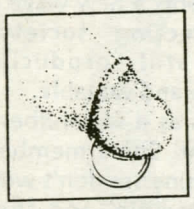
Martin Kusy,
Dean,
School of Graduate Studies

NIPPLE PIERCING & the Rest...

BY ROBIN HAND

Have you ever thought about putting a bolt in your ear? How about a quarter inch ring in your nipple, a stud in your labia or a bar through the head of your penis? Along with tattooing, scarification and branding, these are forms of body adornment and alteration gaining popularity within a growing subculture coined by RE/Search Magazine as the Modern Primitive Movement.

There are multiple reasons why people modify their bodies — religious and spiritual, aesthetic, in order to heighten sensitivity. Greg, a clean-cut ex-Minister's son in his early twenties, cites adornment and increased sensitivity as an explanation for the 32 body piercings he has had in the last three years. Greg did all of his own piercings, something he does not entirely recommend.



PRINCE ALBERT

"I originally did both of my nipples, but I didn't like the angle of the right one so I had to take it out," said Greg. "That's the biggest problem with doing it yourself, the pain and endorphin rush makes you kind of unsteady, so I messed up the angle."

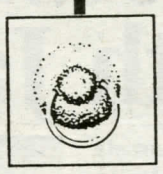
Greg only has nine piercings in at the moment, a black naiobium ring with a silver bead in his left nipple, two Hafadas in his right testicle, and six on his ears, two in the cartiledge. He has allowed the others heal over.

Pierre, of Black Sun Piercing says he gets all kinds of customers. "The average are young, students, and alternatively minded, but I also get very straight people like businessmen. I have a repeat client who's in his late sixties or early seventies who gets a lot of genital stuff, nipples and navel."

Pierre will do any kind of piercing as long as he is sure the person will care for them properly. The most popular piercing spots right now are noses, navels, nipples, and eyebrows.

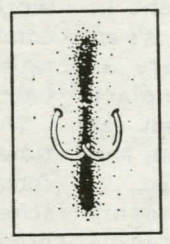
The average piercing takes about thirty minutes from the time you walk in the door until the time you leave. The actual piercing is quite fast.

Pierre started doing piercings on himself and his friends about five years ago and went professional within the last two years. He himself has six piercings, multiple tattoos, and two scarifications, one on his stomach, the other on his chest.



NIPPLE

Surprisingly, body modification has entered the mainstream. Proof positive of this is a recent broadcast of *Faith Daniels*, a noon-time talkshow on NBC. All of America got to see "Robert" get branded by Fakir Musafar, a leading figure of the Modern Primitive Movement, who sported a tusk through his septum. Viewers were also treated to a lesson in Modern Primitive jargon and S/m lingo. Fakir, a 62 year old man, who has left no part of his body untouched, talked of how through the use of pain you "can access parts of yourself you can not reach in any other way." The studio audience seemed unimpressed with this explanation, some going so far as to call the practices being discussed "barbaric."



LABIA

Pierre sees the popularization of body-modification as being good from a business perspective. He believes "it should be out in the open."

"I wish this was still more underground," laments Greg. "But I wouldn't give up my piercings just because it's become a fad."

Fad or not, body-modification means many different things to many different people. Pierre sees it as "customizing the body", Greg sees it as "a reclaimation, something I do for myself, to myself, as a transformation." His mother, a devout Christian, sees it as repugnant.

"My mother cannot understand why I would want to get "punctured" and won't discuss the subject with me," says Greg. "This could be indicative of a generational difference. After all, there are still people of our parents' generation who think it is improper for men to get their ears pierced."

NAVEL

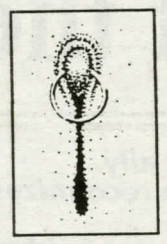
Another aspect of body-modification is scarification. This is where a design is cut into a person's skin and sometimes tattoo ink is rubbed into the cuttings. This leaves a permanent or semi-permanent scar in the shape of the cutting. White tattoos are a form of scarification where the cutting is a bit deeper and scratches the second layer of skin (the dermis), this leaves a slightly raised white outline. Deeper cuts leave raised scars, in a form of relief pattern.

"Scarification is very similar to tattooing," says Pierre. "Except it's more graphic when it's being done because you're putting a blade to the skin, tattooing is more hidden. With scarification there's the psychological thing to get over, but it's less painful than tattooing."

Neither Pierre nor Greg call themselves Modern Primitives.

"I wouldn't classify myself as one and I haven't met anyone I would automatically classify as one," says Greg. His reaction to the accusation that most of this stuff is being appropriated from other cultures. "I'm not that ethnocentric. If another culture has something valid, interesting, and valuable, why not adopt it into our own?"

A main question for most people when it comes to any form of body-modification is: what about the pain? Some piercings do hurt, but for most only when the needle is going through. Obviously, the thicker the ring, the longer it will take for the needle to go through, the more it will hurt. For most people though, the pain is an important part of the process.



CLITORIS

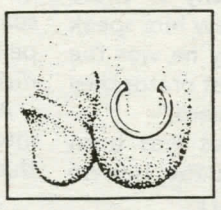
"If it didn't hurt I wouldn't have done it," claims Greg. "It wouldn't have half the meaning it does. In its own way it ingrains itself on you, you have to go through something pretty major to get these rings."

For those who would prefer to have the adornment without the pain Pierre suggests a topical anti-septic, which goes a long way towards dulling the pain.

Branding is a relatively new option in body-alteration. I think most people can figure it out for themselves how it's done.

Pierre has tips for people thinking of getting body work done: Be aware of what the piercer, tattoo artist, or "expert" is doing, be aware of things like sterilization, do your own background research, know what the practitioner should and should not do.

Permanent body adornments are the thing of the future and can bring a lifetime of pleasure..



HAFADA

BBS

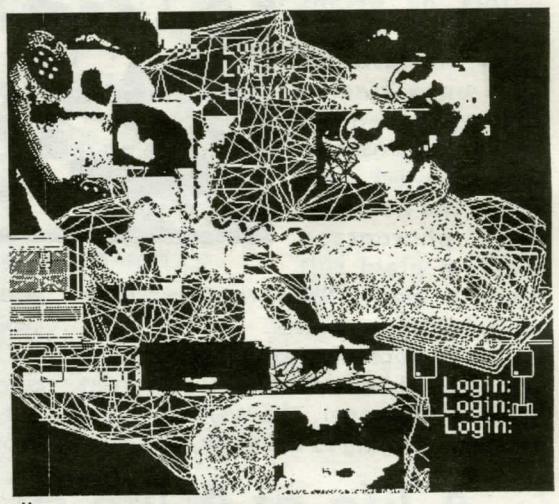
THE CULTURE IS THERE. A NETWORK-REALITY CULTURE

BY LUBRIK-8

There is no doubt that BBS users comprise a distinct culture — a primarily male dominated subculture that extends around the world.

Within this culture, in an environment where metacommunicative processes are unavailable (it is impossible, for example to use proxemic and haptic modes in the BBS environment) users adopt signs to denote these modes. A smiling face (indicating happiness) is printed sideways as :), a devilish wink as ;); for those who wish to express more complex ideas, there is LOL (laughing out loud).

BBS users often refer to the sub they are posting on as some kind of room — when told that a female user would be allowed to read the male only section of the BBS, the users responded with urgent calls to "remove the rotting pizza boxes", "get the underwear off the doorknobs and get rid of these goddamn beer cans" in a tongue in cheek simulation of hurriedly cleaning an all-male living environment.



A bulletin board allows users to project their thoughts and voices over a global area without being seen; an alias is at once a cover for one's real identity and the embodiment of how that user wants others to see them.

Race, creed, nationality, gender, and sexual orientation are NOT what the user is judged on; only their own words are the basis for any criticism or argument. It is impossible to tell, for example, that the individual you are posting to is black or white, male or female. You lose the ability to process the responses given through a filter of prejudice.

As a result, some beautiful debates flower, as human communication enters its purest form — the exchanging of ideas without the excess baggage of emotive "noise."

Users congregate on BBS systems for 3 reasons. First is the desire to express and exchange information and argue. The typical user in this category is usually male, in his mid-to late 20s, at university or college, and well versed in many subjects. The rules of etiquette on a BBS state that per-

Fury leads to barrenness	*El furor deja ver la desolación*
I'm left deserted	*Me veo isolada*
By friends, lovers	*De mis amigos y amantes*
Desolate	*Aunque un par de ojos de carbón*
Even though a pair of coal black eyes	*Me han seguido*
Followed me for awhile	*Y otro par de ojos azules cristalinos*
And another pair of blue ones	*Me besaron en mis brazos.*
Blinked sleepily on my arm	*Pero siendo lo que soy*
Being what I am	*Tenia que fastidiar la historia*
I had to fuck shit up	*Y lo único que me queda son los trozos*
And now I'm left with pieces	*De hielo y cristales*
Beads and bits of ice and glass	*Como esa vez hace mucho tiempo*
Like a long time ago when I was waiting for	*Esperando para alguien*
someone	*Cerca de la ventana debajo el sol caliente*
Near a window where I was warmed by the sun	*Y la blanquísima nieve brillante*
And the snow outside was bright	*Cuando de repente*
When a few luminous drops of Time had passed	*En una gota luminosa de Tiempo*
A snowball came smashing in	*Entró violentamente una bola de nieve por la ventana*
I jumped but I was showered with glass, ice, fire and anger	*Y aunque dí un salto no tuve tiempo de evitar la*
Blasted out my senses	*ligera ducha de cristal, hielo y rabia*
And while my eyelids were slow and heavy to	*Lanzada fuera de mi conciencia*
open	*Cuando mis párpados tardaron en abrir*
When I finally stood up and looked around	*Cuando finalmente me levanté y miré alrededor*
I found	*Encontré*
That there was only glass, ice and anger.	*Nada más que el hielo y los cristales.*

—la pasionario

PHOENIX ASCENDING

by Ingrid Hein

Billie Holiday fades out as Skinny Puppy screams on the buzzy stereo at Café Phoenix. A cook — with touque and goatee — points the speakers toward the kitchen as he bops his head and chops vegetables for a stir-fry. The waitress — with green mohawk and silver nose rings—serves two customers with a genuine smile.

Another customer pulls his eyes out of a copy of Dante's *Paradiso*. He orders a coffee and glances at the one-page vegetarian menu.

The other customer orders the same, but before he begins work on a school essay, he casts his eyes on a framed photograph on the wall entitled 'Genius with a big dick seeks same.' The woman in the photograph wears a plaid suit and dark glasses. She is reading a book while holding a vibrator.

The photograph is exhibited on a wall which holds about twenty different styles of wallpaper. The waitress leaves the table swaying to the music.

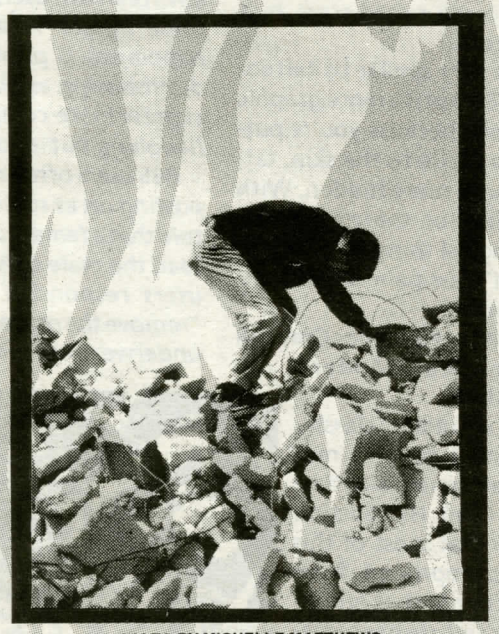


PHOTO BY MICHELLE MATTHEWS

The workers at Café Phoenix are mellow and relaxed. There are no managers; that means no stress. The 30-40 workers at the Phoenix are owners; they pay a hundred dollar membership fee toward the café. They all have equal status, and share in the decision-making.

The Phoenix is a co-op: it survives through cooperation from its employees. Profits are shared at the end of the week and employees end up with 2 or 3 dollars an hour.

The café is located behind a one-hinge door and up a flight of stairs at 3901 St. Laurent in Montréal. It's an art gallery as well as a place to hang out, eat vegetarian, and drink coffee.

The Phoenix was started by Donnie Friberg, who wanted to form a cafe/art gallery where profits were not the reason for business. Essentially, a cooperative workplace void of capitalism.

The Phoenix may sound like a 60s commune, but the member-owners are not solely into 'peace n' love.' It's an experiment in creative business: they're creating a forum for fringe-artists while proving that bohemian-minded individuals can run a business.

Fribergs' first attempt to create a co-op was the cafe EFAC which was situated above the *Old Balmoral and Terrace*. It burned down on August 6, 1991 at six a.m. for reasons unknown. One month later, 'out of the flames', rose the cafe Phoenix.

Scott Gardner, a 23 year-old Phoenix member, worked with the 16 people who formed EFAC. The group worked without pay for two months. He feels that most of the workers are there for a sense of commitment to something postitive, rather than being destructive society-hating starving artists.

The Phoenix Equation

No Boss + No Stress = CO-OP

The café runs smoothly most of the time. Everyone involved is part of a committee. One committee takes care of scheduling, another art, another groceries, and so on. The co-op hires an accountant to take care of taxes and bookwork; she is the only exception to the co-op.

"We just haven't had a Business Major join us yet, we're open to anyone.," said Gardner. He admitted that things don't always run perfectly.

"...Things do get a little chaotic sometimes. We make every mistake once, but we try not to repeat them. Every new idea, artistic or financial, goes through a voting process first."

The co-op holds meetings every Tuesday from 3–6 p.m. The Phoenix doesn't advertise; the advertising idea didn't get voted in.

Natalie Jean, age 19, started workjng at the Phoenix two months ago. Her extravagant fuchsia haircolour and body piercings have limited her access to the mainstream workforce.

But Jean said she feels at home when working at the Phoenix. "There's no boss, I really feel it. If I need to know something, I ask Donnie, but he isn't a boss, he works the same gritty shifts as everyone else."

Cecil, who is a Concordia film student and member of Phoenix, leaves a jar beside the cash desk for contributions towards her new film. She said she gets a lot of support from her fellow employees, and feels the Phoenix is a good place for artists to meet and exchange ideas.

The Phoenix is a unique cafe. It's not just for artsy people or vegetarians. It's a place to relax with a book or a friend. Sometimes in the evenings, someone reads poetry or brings a guitar to strum a coupla' tunes.

Working at the Phoenix does not put fresh lobster on the table. Most members have another job to pay the rent. But they get a free meal with every shift they work, and sometimes some art advice from colleagues.

The Phoenix represents a new wave in artsy culture: rejecting society's stereotypes, yet still producing something progressive and valuable.

The Phoenix works as a social-liberal working environment. Some members wonder why other businesses don't work under the same principle, and then someone reminds them that they better be on time for their other job. ■

A life of A life of A life of A life of A life of A life of A life

Standing at the gates with James Baldwin

BY T. S. PRATT

The music is our witness and our ally.
The beat is the confesssion which recognizes, changes and conquers time.
- James Baldwin

It is with a touch of regret that I lay down James Campbell's Talking at the Gates: A Life of James Baldwin.

Campbell's story of Baldwin starts on the day of his birth at the Harlem Hospital on August 2, 1924. Using the black and white reality of the American 50s and threading in the vivid colours of 50s Paris, he weaves us a tightly woven tapestry of a man in exile from self — and his coming to terms with this situation. He attempts to recreate for us what it must have been like for James, growing up in New York during the Great Depression. His family life was not easy. He came from an impoverished background, where he was treated indifferently by his stepfather and from a very young age he felt the need to prove himself in his stepfather's eyes.

James went into voluntary exile in Paris and lived the life of the typical starving artist. It was in Paris though, that Baldwin realized the impossibility of attempting to get away from his Blackness. It was inevitably the one thing that confronted him wherever he went; and from all sides. By leaving Harlem, New York, he thought he would have been able to escape from the civil unrest taking place in the United States. He would later come to realize that, as a Black man, Black skin was an undeniable reality.

James wanted to follow in the footsteps of his father and at the age of 12, he became a Young Minister in the Fireside Pentecostal Assembly. "Just as he extemporized his sermons, so Baldwin put little or no preparation into his later public appearances, yet many of those who saw him speak will say he was the greatest orator they ever heard."

James was born during the Harlem Renaissance, a period when Black artists such as Nella Larsen, Richard Wright, Zora Neale Hurston and Langston Hughes "produced a stream of novels, poems, plays and essays reflecting the experience of the modern American Black."

While unable to deny the contributions of these Black artists, Baldwin felt the need to define the parameters of his own writing space. He felt compelled to carve a niche of his own.

After coming into the realization that his feelings of Black inferiority would not go away unless he confronted them, James returned to the United States to make his contribution to the Civil Rights Movement. This proved to be one of the more difficult times of his life. He was cast aside by Black Panther members like Huey Newton and Elridge Cleaver because of his homosexuality. Baldwin, however, continued to make a contribution as a journalist.

Campbell writes with an earnestness born, I assume, from the love of his subject. He is extremely careful in his research and the end result is that he pieces together Baldwin's life without leaving his thumbprints all over the final picture.

Though we realize that James is dead, even before we begin to read (well, most of us anyway), you can't help feeling an inevitable sadness that comes from knowing certain things.

"Halfway to the table, cradled in his younger brother's arms, Baldwin said, 'That old song ain't no lie.'

'What old song?'

'He ain't heavy, he's my brother.'

He died: 30 November 1987."

740words

African classical anthropology...
...and TV culture

BY
EDWARD KISSI

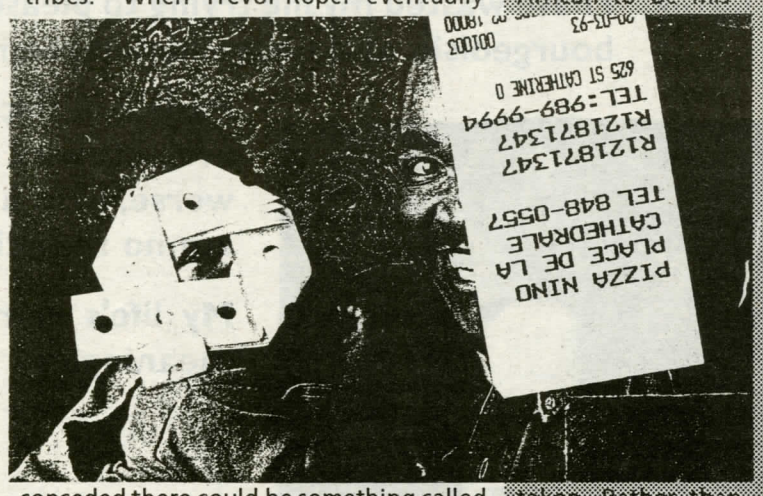
Now that Black History Month is over, it's time for sober reflection. While public action was visible in the media and on the silver screens, the silent but steady process of shaping the truth about "Black" and Africa continued in the academic establishment. It is here, with Cicero, Trevor-Roper and anthropology, that my quest for truth shall begin.

Cicero, the celebrated Roman jurist stated: "not to know what happened before you were born is to forever remain a child." Who am I? I set myself to answer this in a journey that shall continue through my life.

Hugh Trevor-Roper is a famous anthropologist, or rather, the most famous anthropologized historian of the European academic establishment. His thoughts on our human past and Africa's place in history profoundly startled me.

Like others of his time, Trevor-Roper believed that without centralized political and social institutions based upon European models, the "stateless" and "acephalous" existence of Africans did not qualify Africa as part of human civilization or a people with any history. Roper's conviction on this remains in my mind as a great feat of contorted reasoning.

Trevor-Roper consigned the history of Africa to "a motionless past" filled with the "unrewarding gyrations of barbarous tribes." When Trevor-Roper eventually



conceded there could be something called "African History," he maintained it was merely the history of European enterprise in Africa: its wars of conquest, destruction of state and society and slavery.

On the same bookshelf another epistle greeted me: Langlois and Seignobos. They cast their vote with Trevor-Roper. Africa, they screamed, was an "undocumented wasteland." "No document, No history," they railed.

I then imagined that if I could find some African "documents" I would discover myself. I wondered whether the folksongs and dances that speak of great feats and socio-economic achievement, the broken pottery of Lamu and Pate were irrelevant without written documentation.

My frustration grew and then one day I found chronicles of the march of Africans from Homo Sapiens in Olduvai to Kwame Nkrumah in Ghana, Kumbi, Akwamu, the Rozwi kingdoms of the Changamires, the Mbundu state systems of Angola and the socio-economic institutions of the Bacwezi of Bunyoro-Kitara. They recounted state-building efforts of Africans in history—too African to be mistaken. Rather than the "unrewarding gyrations of barborous tribes," I read about the "Kwadwoan" economic reforms in Asante, the social "revolutions" of the Kwavvu and the acumen of the Askias, Mansas, Obas, Pharoahs and a lot of astute figures. Who wrote these histories, I wondered. Africans themselves: Cheikh Anta Diop, Adu Boahen, Afigbo, Ayandele ...

Soon after my initial encounter with Trevor-Roper and anthropology, I resigned myself to the feeling that perhaps all peoples or societies are studied anthropologically before they are discovered historically. So to the bookshelf I returned, in search of the anthropology of modern European societies. But to my dismay, I found very little. Perhaps one has to go back to the source: the very invention of anthropology and its uses.

Caught between the world of Europe and the imperatives of conquest, European scholars invented the Other. The "otherness" of the "uncivilized," the "barbarian," the "colonized" and that whole gamut of terminology set Europeans apart from the rest of humankind. Since the "other" was different, new instruments of knowledge were divised to understand them. It is in this context that I understood Trevor-Roper and the "good things" that anthropology has to offer in its perspectives on state and society in Africa.

Now I must return to the story of my quest. I decided to cross the Atlantic. Though I must admit I was also secretly lured by the grand illusions partly created by Hollywood and the Television.

Mesmerized by the wonder of the moving image, I can endure hours of radiation. My passion for the silver screen brought me in touch once again with the ghost of Trevor-Roper and the spirits of anthropology. Like poltergeists, they appeared on my television screen in black, half-dressed, starving skeletal waifs with protruding eyes. Famine victims, they were called.

But I soon realized they were more than victims of nature and human actions. They were AFRICANS. It soon dawned on me that Africa is chronicled on the silver screen as nothing but a symbol of failure. Or, as my Somalian friend calls it, "famine pornography." I also began to notice the subtleties behind the voices and the testaments of the "experts."

Sometimes I wonder if I should tell you about "the jungles of Africa" or "the lions and the elephants that roam free." After all, I am from Africa. It matters little that I grew up in a city as big as Montreal. Nor does it matter when I insist the wheels of progress are spinning in Africa as they are everywhere and that Africa has its dysfunctions like every human society.

So instead of "famine pornography" why not "development photography?" Whatever I say will prove how little the New World knows about Africa beyond popular anthropology and T.V. culture.

That is why, perhaps, Black History Month is a good reminder, if nothing else, that Africans do not live in a timeless present. By distorting the African experience the "experts" deny humanity its true heritage. And this, television and special cognitive forms cannot fully documented or celebrated.

My quest continues.

Budgeting '1990's style': I would love to talk to you, but I can't be wasting money on phone calls. I would love to write to you, but time has taken on a monetary value these past few decades. Please stay on hold, I have a few things to take care of; namely my life. You understand. You probably remember when time had this similar value in your life. Things to do, places to go, people to see. I guess we are becoming our most valued asset afterall. The "I" society, budgeting friendships and romances all in the name of self-esteem.

Maslow would surely approve of our ascent.

Lyse '93

Why do these people choose a computer forum? To maybe find converts, at no personal risk to them.

It should be noted that in the interests of communication very little is censored; a post telling people that they're all heathens and will burn in hell is usually allowed to pass- but the one who wrote it will find people lining up to debate this issue, usually with large amounts of reference material and a Ph.D in theology.

The third category of BBS user is there to find an alter ego. Whether or not this user picks the alias "BigStudd" or "Elven Hawkenthrope", this brand of user is looking for a projection of self he prefers. The person who says they are 6'4" and 240 lbs. of pure muscle cannot be physically seen as otherwise. Likewise, the person that wishes to live in the world of Tolkein can describe himself as coming from a family of elven descent without giving himself away physically.

This kind of alter ego is tolerated- many of them are quite useful. "Monty", a Montreal native, posts everything in Newfoundland dialect slang, and always has a tall tale anecdote from his home town of "Tickle Cove" that fits every situtation.

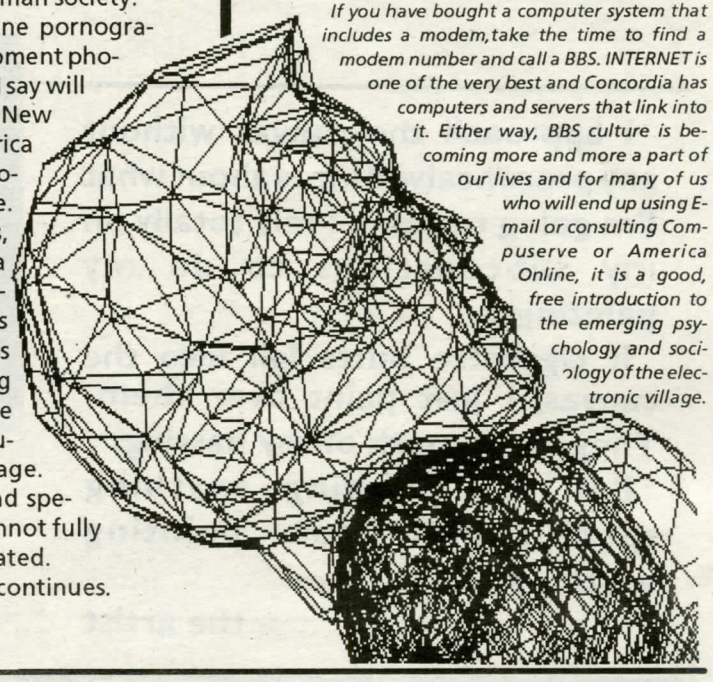
Other alter egos are picked on the basis of expertise: the American native "Stainless Steel Rat" is knowledgeable about guns and hunting and is consulted on gun related issues. Everyone on the system constructs a "front", exaggerated versions of real life identities.Fantasy role-playing is one of the more colourful elements of BBS life.

Those not on the system for conversation are usually there for other purposes, like garnering files (file leeches, K0DEZ D00DZ, et. al) or getting other simple pieces of illegal information, such as PBX codes, and they show a high degree of animal territoriality. Power is a human desire in any sphere of existence, and its electronic equivalent is highly prized. The first one to possess a highly desired piece of copyrighted software has an advantage over someone else who does not. The pecking order is established by who knows what; a user with the freshest, hottest PBX codes is in high demand. The interesting thing here is that people "fight" and "cajole" over "property" which does not exist- virtual keys that unlock doors but have no physical value. This is unique to humans- and probably to BBS culture.

In Japan, a sub-culture based on information has surfaced termed the otaku-zoku. Teenaged to mid twenties, they are interested in facts above all else. The first in the Madonna otaku-zoku community to discover the exact amount of her hotel bill in Osaka, for example, will be praised while the fourth person to post such information will be ridiculed.

Here comes the Surgeon General's warning. A big worry in terms of BBS culture is that people will come to prefer this mode of human interaction above all else- and this has valid concerns. The concept of arm's length interaction is ideal for the shy, or housebound but equally well-suited for the malevolent or bigoted.

Those who are on the system to garner power over others while hiding behind a front are in some cases in danger of involving themselves too far. Certain members of Japan's otaku-zoku community, many of whom ONLY deal with people on BBS systems, develop full-blown personality disorders. Extreme examples have led to grisly murders; the individual concerned having developed a complete break with reality and an obsession to control other human beings. However, these instances are extremely rare. Still, an alternate reality that exists without enforceable checks, balances, or censures is likely to open up uncomfortable areas of madness.

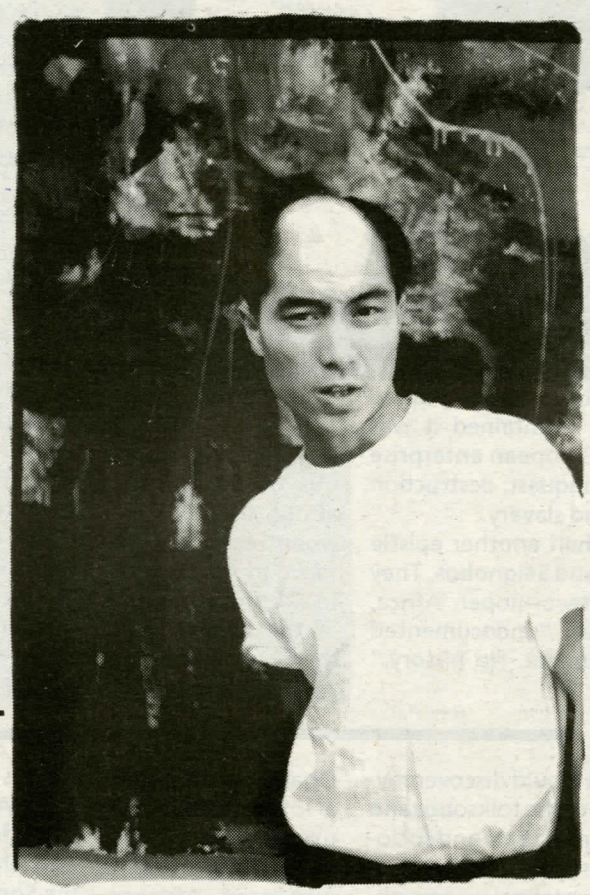


If you have bought a computer system that includes a modem, take the time to find a modem number and call a BBS. INTERNET is one of the very best and Concordia has computers and servers that link into it. Either way, BBS culture is becoming more and more a part of our lives and for many of us who will end up using E-mail or consulting Compuserve or America Online, it is a good, free introduction to the emerging psychology and sociology of the electronic village.

Façades:

Montréal as Paris and New York, Myself as Pablo Picasso and Jackson Pollock

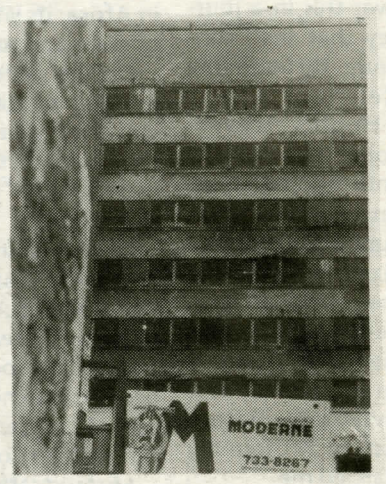
The public's endless search for the new, to be shocked, for the avant-garde has lead nowhere. They are the greatest fools, and I am merely their court jester... I have wasted my life trying to please a stupid bourgeoisie, and I have fooled them .

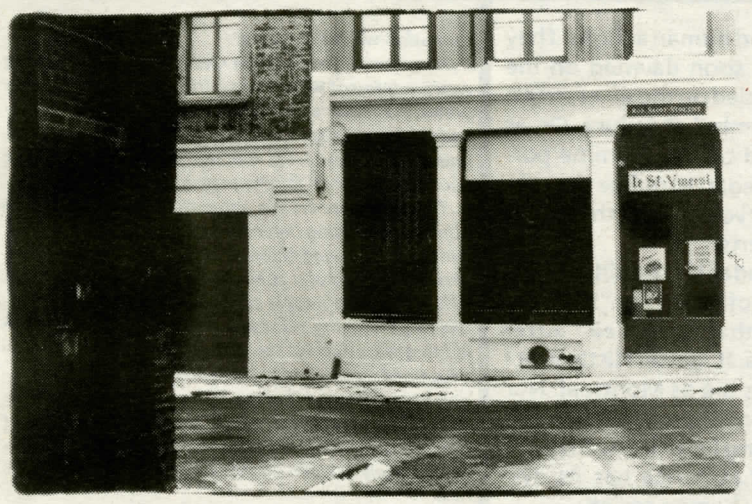


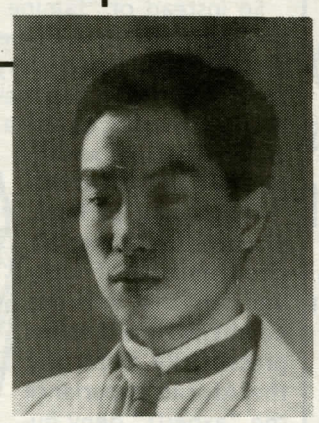
Paris is a circus and they are clowns but, even worse, I am a charlatan. I am no magician.

My life's work has been meaningless.

-the artist







I approach the canvas without any preconceived ideas about what I'm going to paint. I rely totally on my subconscious to do my paintings.

If cigarette butts fall into the canvas, I just paint over them. They are a mark of my passing.

I'm not painting anything specific...I'm not painting anything.

- the artist

READ MY LIPS. RIGHT NOW.

"We are through the looking-glass now, people!" Kevin Costner, ***JFK***
"Now poetry is no longer the unpardonable whistling of nightingales, but a State Service! Poetry is a commodity." Eugene Zamiatin, ***We***
"The past is now part of my future, the present is well out of hand." ***Joy Division***
"Cancel flight to Leipzig" ***Katja Hoepffner***

Constructed by TODD SWIFT

100 years ago today Oscar Wilde extolled the virtues of lying. That was the Decadence. Now, it's 1993. Welcome to the Imminence.

History is dead now, and the full weight of the present hovers over everyone. This is no slow disintegration from Truth to Beauty. We are in the rapid-fire line of Information, which erases that which lies, or tells the truth, in its path.
When exactly did History die? Paradoxically, that's a question for historians. Still, it is possible to provide various moments that might have been the instant that History ceased to matter.

The Coming Down of the Berlin Wall. The End of The Cold War. The Persian Gulf Conflict. **Ross Perot** The Former Yugoslavia.

All of these signal: the end of a linear transmission from (f)act to witness to you; the end of ideological struggle; and the beginning of media(tion), when the appearance/reality distinction fails to be a duality and becomes a complicity instead.
Who knew? Historians, the people who took everything that happened in the recorded past, and re-recorded it for the present using new technology in order to change/control the future.
Now, the amount of data printed, broadcast, and performed at any one moment exceeds the total amount of all data that exists about the past. It is an inverted pyramid, widening at the top every second at an exponential rate. Everything Is Out Of Control.

Now, Historians long for an Apocalypse, so they can call a halt to the velocity of change long enough to catch up. The rest of us know the end of the world is old news.

Reality is Speed. Only if you are there first can you create, instead of eat, the bullshit. That's why CNN had the cameras on the Somalian beach before the Marines landed.
Speed is Reality. Only those plugged-in to their machines at all times can move at the Speed of Information. Money is Too Slow. Make Language Intravenous.
The fastest thing Aive is the Picture You Are About To See. The Image is Light. The Image is Faster Than The Eye. Welcome to Your Mind. **Eat My Inscription.**

Some people deplore this state of affairs. Conspiracy theorists and lovers want to know what's really going on. The point is, We Are Going On. All the time. Nothing is more or less important than where you happen to be. Right Now.

JFK was caught in a triangulation of fire. Pat Buchanan was on Crossfire. There is no lone gunman. There is Lone Ranger. 50,000 women have been raped in the Balkans. The Good Guys Won.

The lies on lies on lies are Freedom. We Have Got To Surf on the Waves of Lies. Way Cool. Not. **2+2=4.** Not. Smoke Smoke

Winston Smiths.

In 1988, I proposed marriage to Katja Hoepffner in Berlin Alexanderplatz. This was before the end of History. She lived in East Germany and wanted to live in America, so she could study Law and Get Free.
We wrote love letters to each other for a year. I in Montréal. She in Leipzig. At the beginning of the correspondance we both knew we were lying for the State Censors.
But as Each new letter arrived, the rhetoric gained momentum. We pledged undying love 365 ways. It got Real Heavy. Maybe it was True Romance.
In the Fall of 1989, I bought a ticket for Leipzig. I had a ring and everything. Then one morning I woke up, went downstairs and opened my mailbox. Inside was a telegram.
CANCEL FLIGHT TO LEIPZIG.
The Wall came down a week later. So did my life. I still have the letters. They are an elegy for History.

Zamiatin is right: poetry is a Commodity. But Consumers must stop being suspicious of the labels. The Label is The Labia. **Read My Lips.** You Are What You Eat.

In *The Catcher in the Rye*, Holden Caulfield hates fakes. But We Are All Fake. Inherit the Brave New World! Fade in and Blackout. Resistance is Useless.

What I don't understand, what I will never understand, though, is:

If History is dead, why do things stil happen?
If there is no Truth, why do I bother lying?
If Fiction is Real, why do words never die?
If Reality is Fiction, why do bodies hurt?
If Memory can be erased, how do I know it's you?
If Justice is a lie, why do I hope those bastards get caught?
If Hisitory is dead, that means it can haunt us.

O something something very palpable my love inside my language
remnants of you
when we were safely human.

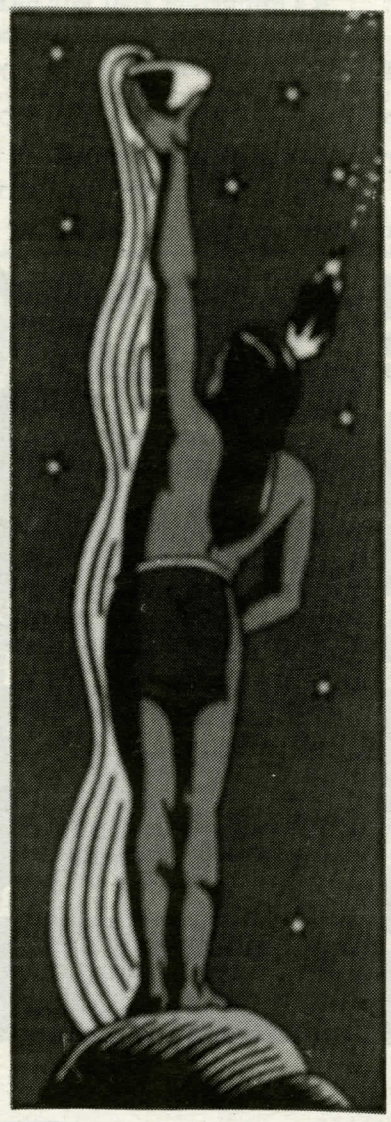
Va-va-va-vroom!

$11,500 Buckle yourself into the new Golf and get ready for some of the best fun you can have sitting down. Not only because the new Golf has terrifically comfy seats and room for 5 adults, but also because the Golf's got va-va-va-vroom. New, more powerful engines (including an available 2.0 litre 115 hp), rack and pinion steering and independant MacPherson strut front suspension combine to give that solid, precise, German engineered, stick-to-the-road-and-burn-it-up feeling. In other words, the new Golf is as hot as its completely redesigned curves look. But if you think the Golf costs a bundle, maybe you'd better take a seat: it starts at only $11,500! At that price, it may offer more fun for the buck than any other car in its class. So don't just sit there! Come sit in the new Golf today!

THE NEW Golf

Please note the price is based on MSRP for 2-door CL model with 5-speed manual transmission. 4-door GL model shown. Options, freight, dealer prep and and taxes extra. Dealer may sell for less.

Aboriginal peoples and the 21st century



Aboriginal peoples are facing the 21st century with a rising birthrate , this in comparison to some of the continents more stable segments of the population.Those who control what gets published, or is electronically broadcast , will only allow very negative aspects of aboriginal life to surface, like time controlled pills. This is not a group of people that can handle aboriginal news along with their caffeine fix.

Under the banner "progressive and normal trends", aboriginal peoples occupy all the negative spaces. We keep reminding ourselves this is coming from people who engage in one damn war after another. This century alone gives the One Hundred Years War a bad name.

I have lived long enough among what are considered white societies to appreciate the ensuing problems that are ripping apart entire sections of cities, rural areas and neighbourhoods. After Davis Inlet news hit CNN, it became impossible for the Canadian government to hide all the paperwork already done to explain away the problems. Surely gasoline sniffing is self-induced, but distortions in behaviour are filtered down.through society. If we are nuts in our behaviour it is because the larger society is one sick monkey. (I have read the different reports from Davis Inlet including the Mushuau Innu Band issued recommendations of December 1992; a document that compiled a list of ways to help the Innu out of their predicament) If they were sniffing cocaine the Innu would have to be rich, famous and living in Manhattan. CNN reports on this kind of substance abuser everyday.

I am not an admirer of anything in the present Western tradition. On the one hand, we are told to get with it, incorporating the coming technology; on the other hand, we remind ourselves we have seen these technologies come and go. This includes the rotten barges and drums of toxic substances. Even the atmosphere is littered with garbage. Where white man goes his garbage follows.

The educational models I have had to deal with are not high on critical thinking. Native children (and children in general) are not taught to think for themselves. They are asked to remember information long enough to pass tests, never to move it around in some interconnective way to their reality. Instead reality is explained to them in 30 minute YNN bursts; often in careless noisy backgrounds, with interuptive commercials, and cells of weird information. This does not allow imagination to build its own blocks of synaptic efficiency. We interrupt children with absurdities. We call them village morons in the city,and in rural areas we put them to work alongside huge machines and still call them idiots. What has this century produced as models for growing youngsters? Here are three models that they identify with for the wrong reasons:

There are Red Indians and White Indians;

What does that mean?

Both are Indians by blood

But the red Indian sticks to the traditions of his culture...

No matter where he lives.

The white Indian, adopts the value system of the white culture and lives like a white man...

No matter where he lives.

—Mrs. Agnes Carriere
1990
(As told to Anne Acco)

1)Madonna, she laughs all the way to the bank in these times of unemployment. But she has the strained mannerisms of a dead Marilyn Monroe, a symbol of blond Aryan perfection. She was never allowed to be smart.

2)Michael Jackson, he has been a slave to the American market since he could hold a microphone. As he gets whiter and his nose changes to upturned and cute, his features become a symbol of self-hatred and no one can dance to that tune fast enough.

by Anne Acco

3)Elvis Presley is still seen everywhere; a very dead symbol of a highly visible product. This is not surprising. Somewhere in his background is Choctaw ancestry. His spirit lives. Some aboriginal tribes still pray for his salvation. He died not knowing his way to the bathroom, how appropriately American.

White culture manufactures its heroes, the only criteria is that they have to make a lot of bucks.We have different heros and we tell their stories in the most unlikely places: teepees, pow wows, and contemporary friendship centers. The Native hero carries on a way of life, rather than a town like Graceland.

The computer. How difficult is it to learn to use the one intrument of torture on the human mind, now being heralded as the best thing since sliced bread? Even though I consider myself blind as a bat, I can reassure you that learning how to use the bow and arrow was much harder. I taught myself to write reasonably well in English over the course of a few years. Nonetheless, thinking and writing are interconnected, so I learned to do my thinking in Cree. I, and I believe other Natives as well, have been selective with education from the Western tradition.

As Natives move towards the end of the 20th century, the white person's strain of living in imaginery ways in material wealth, are becoming ugly fissures in our collective memory. I have seen newer and better products promised for the many, but they are kept by the few. Greed is the prime motivator of several Western economies. Theft by electronic means is just another word for piracy. I hope Natives will always keep in mind the limits of technological activity and advances, and all the costs that come with it. For now, this Native will only look at what she really needs, and perhaps go out and get it.

Anne Acco is a Native poet, born and raised on the Cumberland House reservation in Northern Saskatchewan. She has lived in Trinidad, Montréal, and now in Ottawa, where she runs a small publishing company.

Agnes Carriere is Anne's mother and still lives in Cumberland House.

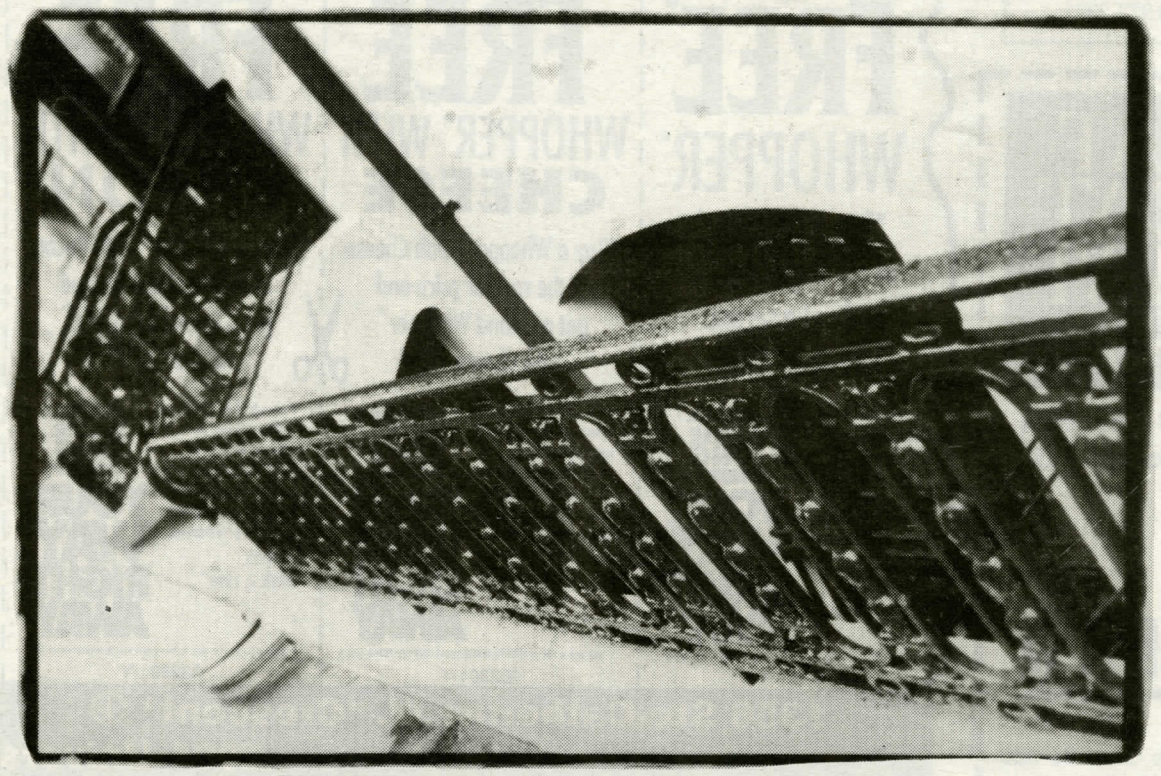


PHOTO BY WYNNE KEING

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Lise Rebec...
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Christine Nesrallah...
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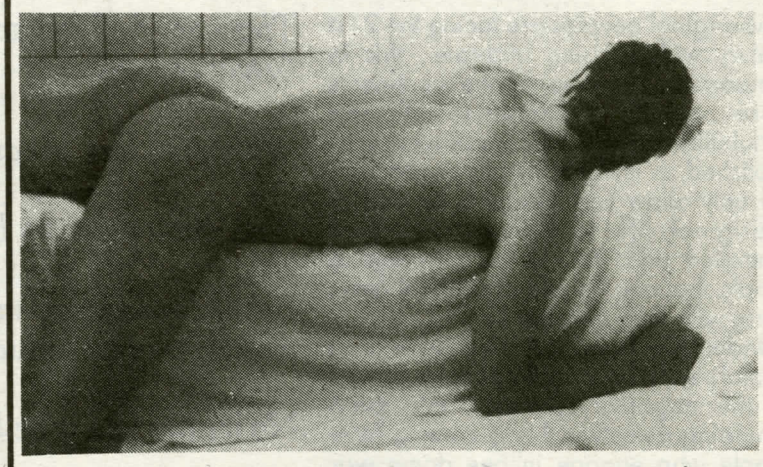

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STINGERS B-BALL: CHAMPIONSHIP MINUS 1 POINT

STORY AND PHOTOS BY DAVID A. DENNIS

CIAU NATIONAL BASKETBALL CHAMPIONSHIP FINAL
MARAUDERS 84, STINGERS 83

After failing to come home with the CIAU National basketball championship for the past two years, the Concordia Stingers had expected their fourth trip to Halifax in as many years to be different.

With an overall record of 23-6, the Stingers were ranked number one and expected to win. However, Concordia will have to wait until next year for its second championship banner.

The Stingers were knocked out of the championships Saturday as they came one point short against fifth-seeded McMaster. They were upset 84-83.

After the game, Concordia's head coach John Dore summed it up,"It's a tough pill to swallow, but someone has to lose."

Concordia was the only top ranking team left in the Final Four. They confronted the McMaster Marauders in the second game of

Saturday night's twin-bill. The Stingers began strong with 6 unanswered points and at the half Concordia had a comfortable 11 point lead (48-37).

But the pendulum swung over to the McMaster bench. The running game that saved Concordia the night before was the death of the Stingers championship hopes Saturday.

Stinger fans witnessed their team blow the 13 point lead they commanded with 17:39 left in the game. Over the next 5:14 the Marauders replied with a 22-6 run that gave them a 64-61 lead.

McMaster's guard Jeff Zownir sank 2 consecutive three-pointers and Derek Howars followed with another. All-Canadian Jack Vanderpol was also a strong factor as he scored 12 of his 28 points in the second half. He also had 12 rebounds and took the inside game away from the Stingers.

Concordia tied the game up on several occasions and with 12 seconds left, Patrick Sullivan (G) sank 2 free throws and gave the Stingers an 83-82 lead.

McMaster inbounded to Marc Sontrop who dribbled the ball to the other end of the court and scored on a lay-up to put McMaster ahead 84-83.

With 4 seconds left Concordia took a time-out, then inbounded to Sullivan who crossed half-court and called time. Sullivan couldn't get the ball into play and was forced to call another time-out. Finally he inbounded to Dexter John (G) who missed an off-balance three-pointer at the buzzer.

"I was supposed to get the ball into Emersson or Fergie, I saw Dexter in the corner and tried to get it to him. I was kind of in a daze," Sullivan said after the game.

The Stingers walked off the court with their heads hung low. Some covered their faces in anguish. A deadly silence loomed in the locker room and coach Dore didn't have much to say.

QUARTERFINALS:
STINGERS 80, MUSTANGS 76

It is a miracle the Stingers made it past the quarter-finals.

Friday night they took on the Western Mustangs. Coach Dore was wired for TSN audio, but his charges were not wired for the game. The Mustangs played tough man to man defense and controlled the boards. At the half the score was Western 42, Concordia 36.

The Stingers were visibly frustrated as the Mustangs remained in control. For the first three-quarters of the game, Concordia's offense was marked by rushed shots and missed field goals.

The run that saved the Stingers came with just over ten minutes left in the game.

Spearheaded by what Western's head coach labelled a "super press", the Stingers scored 21 unanswered points within 5:13.

Sullivan's 3-pointer at 11:06 put Concordia ahead for the firts time and at 14:37 the score was Concordia 71, Western 59.

"We're an explosive team...Basketball is a game of runs and

Western had a few. Luckily, we didn't panic," Dore said.

The Mustangs came back to make it close, but the Stingers prevailed. Final score: Concordia 80, Western 76.

High scorers were Sullivan 19, who like half the team, was recovering from the flu. Emerson Thomas and Dexter John both had 18.

AFTER HALIFAX

Forty loyal Concordia basketball fans endured the long drive to Halifax to cheer for their favorite team. On her first trip to the CIAU championships to see her brother Raphael play his last games for the Stingers, Sheryl Tyrell said, "I'm sad his career is coming to an end (with) Concordia. I travelled all this way for him."

Also in their final year with the Stingers are: Dexter John (G), Robert Ferguson (G) and Patrick Sullivan (G).

But, Sheryl was four years too late, Raphael was a part of the 1990 team which won it all. Since then Concordia has made the finals twice, but the championships has eluded them.

For Sullivan it has been a long five years. It was definitely not the way he wanted it to end.

"Not a storybook ending," Sullivan said.

But he was content to have played for the Stingers, "They're a

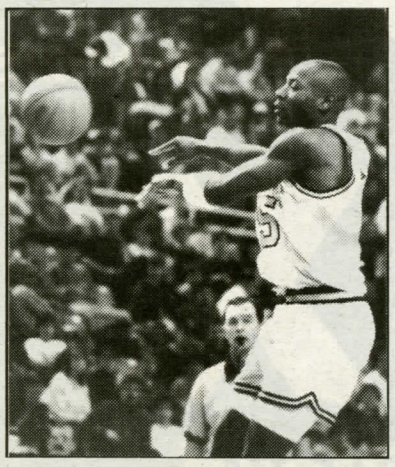
good team...I don't want to play for any other team." His future remains unsure, but is interested in coaching.

As for Dexter John, he will be trying out for the Montreal Dragons of the National Basketball League. With a bachelors in economics, Robert Ferguson is interested in a business related employment, while Raphael Tyrell will graduate with a degree in leisure studies.

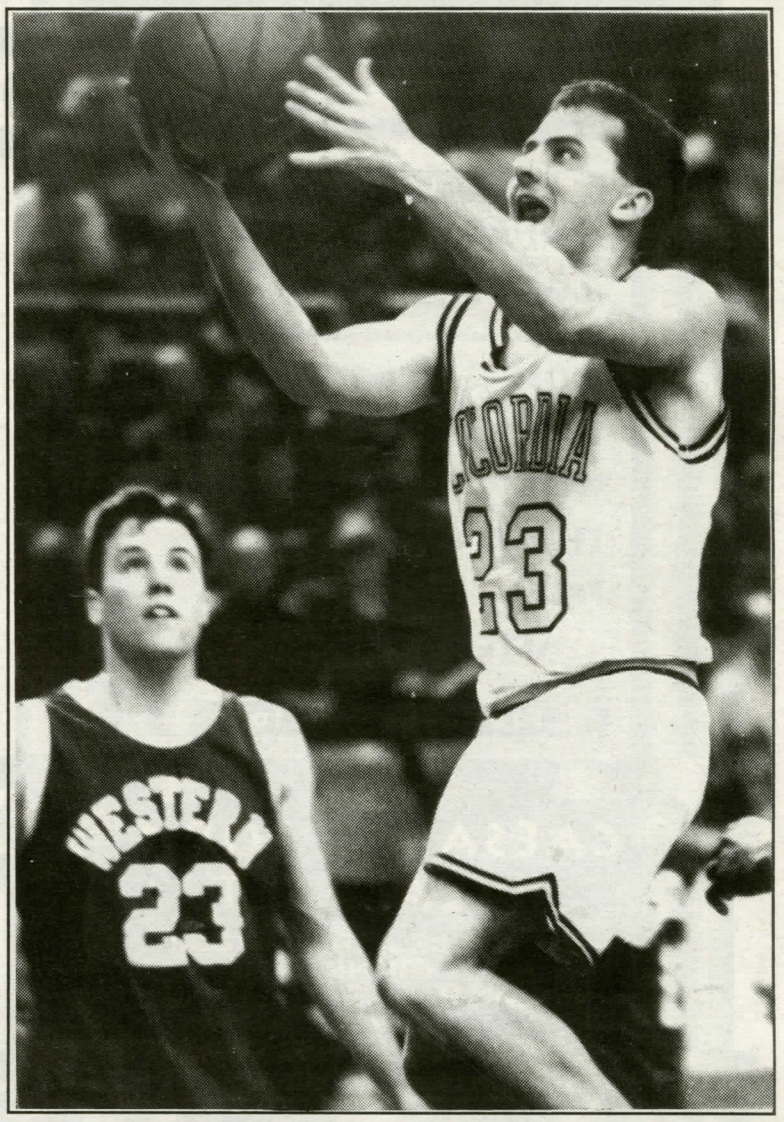
The Stingers will be recruiting some promissing new guards. Benoy Jacob (G) will have knee surgery next week and hopes to recover in 6 months. Emile Bigelow looks like a good contender for the position of power forward. Gaetan Prosper (G) had a good rookie year and delivered a solid performance in the game against Western. Finally, rumours have it that sweet-shot Emerson Thomas (F) might be moved to shooting guard.

The Concordia Stingers basketball team will again be a strong contender next year.

Raphael Tyrell executes pass in heartbreaking loss for Stingers



Patrick Sullivan leaps to semifinals victory — 23 skiddoo.



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